THE

AMERICAN MISSIONARY.

VOL. XLIV. DECEMBER, 1890. No. 12.

American Missionary Association.

THE ANNUAL MEETING.

On an ever memorable occasion a few of the disciples were permitted to ascend the mountain with the beloved Master, and to behold him arrayed in his garments of glory, and holding converse with Moses and Elias. It is no wonder that the disciples thought it was good to be there and desired to build tabernacles that they might remain. But no, the glorious vision was brief, and they and the Master descended to the plain to renew again the toilsome but noble work of casting out demons, healing the sick and preaching the gospel to the poor.

So, in a remote degree, are Missionary Societies of to-day permitted to ascend some mountain to meet with the Saviour, to confer with beloved brethren and fellow-workers about the interests of the Kingdom; and here, too, it often seems good to remain. But no, again; they must descend to the plain and toil on at the steady work of destroying the power of the devil and of preaching the gospel to the poor—and this they do with the greater zeal from the inspiration caught at the mountain gathering.

Such a gathering this Association enjoyed at its Annual Meeting in Northampton, and we have returned from its goodly fellowship and its inspiring utterances to press with greater energy and renewed zeal the important work which the Lord of the Vineyard has put into our hands.

FELLOWSHIP.

One of the most pleasant features of our recent Annual Meeting, and the one that secured the largest audience, was that in which the representatives of the Congregational co-operative Societies presented their greetings, and extended their hands with fraternal salutations to each other and to the Association, as brethren in the work of our common Lord. If overflowing wit and racy anecdote, as the accompaniment of the presentation of

important facts of missionary work and the manifestation of the unity of all in cultivating the great field, could render a meeting not only enjoyable but profitable, the hour spent in this fellowship meeting certainly possessed that character. We discredit no others of this circle of excellent speakers when we say that Dr. Storrs in his closing address summed up admirably the unity of the work of these co-operative societies, and emphasized touchingly the Christian fraternity that binds them together.

ANNUAL MEETING ITEMS.

No Annual Meeting of this Association has surpassed this one in the excellence of the addresses and reports, the harmony of its deliberations and its sustained moral and spiritual power.

The Treasurer's Report gives once more a gratifying exhibit. This year it shows a credit balance of $2,089.24, an increase of receipts over last year of $31,820.09, and a total of $408,038.97, and if we add the income from the Daniel Hand Fund, $34,086.76, the aggregate amounts to $442,725.73, the largest ever received by the Association. We hope its friends will see to it that this total shall be steadily increased from year to year.

To Mr. Daniel Hand, whose life is still spared, a Resolution of congratulation and of warmest wishes for his continued health and happiness, was passed by a rising vote. We have since learned that the vote was gratifying to him, but that he was still more pleased to learn of the usefulness of "The Fund." We trust he may long be spared to enjoy this pleasure, and that his example may stimulate other wealthy people to go and do likewise.

This Number of The Missionary is enlarged three-fold its usual size and its pages are nearly all devoted to the proceedings of the Annual Meeting. They deserve the best setting that we can give them and we only regret that with even our many added pages we have been compelled to make so many abridgments. We have deemed it best to lay before our readers, and especially the pastors of the churches, this full outline of what was said and done, and we suggest that this number be kept for future reference. The sermon will appear, as usual, in the Annual Report, and the special addresses will be published in subsequent numbers of the Missionary, or in some other way.

"Mrs. Atkins, of Plainfield, Mass., is in her ninety-second year, and during the past year has knit ten pair of striped mittens, and in this way earned the enclosed $5 which she gives to educate the poor white girls at the South."

FORTY-FOURTH ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-fourth Annual Meeting of the American Missionary Association convened in the Edwards Congregational Church, Northampton, Mass., on Tuesday, Oct. 21st., 1890, at 3 o'clock, P.M.

The Association was called to order by the President, Rev. William M. Taylor, D.D., who read from the Scriptures and led in prayer.

An address of welcome was made by Rev. Isaac Clark, pastor of the church in which the Association met, to which President Taylor made response.

Rev. Francis J. Marsh, of Massachusetts, was elected Recording Secretary, and Rev. Gowen C. Wilson, of Connecticut, Assistant Secretary.

Secretary Woodbury read the portion of the Constitution relating to Life Membership and delegates.

The following were appointed tellers: Rev. J. L. Ewell, Dea. Samuel Holmes, Rev. C. W. Hiatt and Rev. G. E. Hall.

The Fisk Jubilee Singers, of Nashville, Tenn., favored the Association with several of their songs.

The following Nominating Committee was appointed by the President: Rev. G. W. Grover, Frank Wood, Esq., Rev. A. H. Bradford, D.D., Dea. David N. Camp, Rev. C. B. Hatch.

The following were appointed a Business Committee: Rev. M. McG. Dana, D.D., L. C. Warner, M.D., C. H. Johnson, Esq., Dea. H. D. Noyes, Rev. G. S. Dickerman.

The Treasurer, H. W. Hubbard, Esq., presented his Annual Report with schedules and certificates of auditors, which was accepted and referred to the Committee on Finance.

Secretary A. F. Beard read the General Survey of the Executive Committee. The document was accepted and its various parts referred to committees afterward to be appointed.

A greeting was received from the Woman's Home Missionary Association, which had just held its session in the First Church.

A letter from President L. Clark Seelye, of Smith College, was read, expressing regrets at not being able to be present, and inviting the Association to visit the college and art gallery. The invitation was referred to the Business Committee.

The Association was led by Secretary Strieby in a concert of prayer with the workers in the field.

At the close of the service a recess was taken until 7:30 P.M.

EVENING SESSION.

President Taylor called the Association to order at 7:30 o'clock. Rev. A. P. Foster, D.D., read from the Scriptures and Rev. A. H. Quint, D.D., led in prayer.

The Annual Sermon was preached by Rev. Frank W. Gunsaulus, D.D., of Illinois, from 1 Peter, 5: 6.

Following the sermon, the Lord's Supper was administered, the following persons officiating: Ministers: Rev. Geo. E. Hall, Rev. L. B. Maxwell. Deacons: A. J. Lincoln, Henry C. Houghton, Samuel Holmes, William H. Jones, H. D. Noyes and George L. Wright.

The Nominating Committee reported the following committees, which were appointed:

Committee on Finance.—Chas. Marsh, Esq., A. L. Williston, Esq., Hon. H. G. Knight, R. L. Day, Esq., Rev. Henry Fairbanks.

Committee on Mountain Work.—Rev. Nehemiah Boynton, Rev. F. B. Makepeace, Rev. P. B. Wing.

Committee on Indian Work.—Rev. Asher Anderson, D.D., Rev. G. E. Hall, Hon. Chas. Thompson, Rev. W. R. Eastman.

Committee on Educational Work.—Rev. H. M. Ladd, D.D., Rev. John R. Thurston, Rev. J. H. Ross, E. J. Hall, Rev. J. L. Ewell.

Committee on Church Work.—Rev. A. H. Plumb, D.D., Rev. A. J. Lyman, D.D., Henry C. Houghton, M.D., Rev. C. F. Roper, John W. White, Esq.

Announcements were made by the Committee of Arrangements, and the Association adjourned to meet at 8:30 o'clock, Wednesday morning.

WEDNESDAY MORNING.

Devotional exercises from 8:30 to 9 o'clock were conducted by the Rev. Aaron C. Adams.

At 9 o'clock, in the absence of the President, Rev. Samuel P. Leeds, D.D., was called to the Chair temporarily.

The minutes of the previous day were read and approved.

President Taylor then resumed the chair.

Secretary Strieby read a paper on "The Destiny of the African Races." This paper was referred to a special committee to be appointed.

Secretary Beard read a paper on "The Place of Faith in Missionary Work." This paper, also, was referred to a special committee to be appointed.

The Jubilee Singers sang "The Light is Coming."

The Nominating Committee reported the following Committee of Arrangements: Rev. Isaac Clark, Rev. Herbert W. Lathe, Rev. E. G. Cobb, Geo. W. Cable, Esq., Rev. Geo. P. Dickinson, John C. Hammond, Esq., Frank N. Look, Esq.

The printed programme was adopted, subject to such modifications or alterations as might be found necessary.

The congregation rose and sang "Cast thy Bread upon the Waters."

Secretary Woodbury, introduced by President Taylor, read a paper on the Mountain Work entitled "The Strength of the Hills." This paper was referred to a special committee to be appointed.

The following committees were then appointed :

Committee on Secretary Strieby's Paper.—Rev. A. H. Quint, D.D., Rev. Geo. W. Henderson, Rev. E. G. Cobb.

Committee on Secretary Beard's Paper.—Rev. Charles M. Lamson, D.D. Rev. A. F. Newton, Rev. H. W. Pope.

Committee on Secretary Woodbury's Paper.—Rev. P. B. Davis, D D., Rev. Samuel P. Leeds, D.D., Rev. J. H. Laird.

Rev. Nehemiah Boynton read the report of the Committee on Mountain Work, and followed the report with an address. An address was also given on the same subject by Rev. L. E. Tupper, of Williamsburg, Ky.

Rev. Charles M. Lamson, D.D., having been called away, Rev. T. J. Holmes was appointed on the Committee on Secretary Beard's paper, and later Rev. J. E. Rankin, D.D., was substituted for Rev. Mr. Holmes.

After singing and the benediction, the Association took a recess until 2 P.M.

WEDNESDAY AFTERNOON.

In the absence of the President, Vice-President Rev. David O. Mears, D.D., called the Association to order, at 2 o'clock.

After singing by the Jubilee Singers, an address was given by Geo. W. Cable, Esq., on "The Southern Problem."

President Taylor resumed the chair.

After singing again by the Jubilee Singers, a statement was made by Rev. Charles W. Shelton concerning this band of singers, recently organized to raise funds for Fisk University.

The report of the Committee on Educational Work was read by Rev. H. M. Ladd, D.D., who followed the report with an address. The same subject was also presented in an address by Rev. John R. Thurston.

The congregation rose and sang, "I love thy Kingdom, Lord."

Rev. J. H. Ross followed with an address.

The following were appointed a Committee on Chinese Work : Rev. J. E. Roy, D.D., Rev. J. G. Johnson, D.D., and Henry C. Houghton, M.D.

Rev. A. H. Plumb, D.D., read the report of the Committee on Church Work, and followed the report with an address.

An address was also given by Rev. A. J. Lyman, D.D., on the same subject.

President Taylor resigned the chair to Vice-President Mears.

District Secretary Roy read a paper on the "Chinese Work" which was followed with an address by Rev. J. G. Johnson, D.D.

After the benediction, the Association took a recess to meet in the First Church at 7:30 o'clock P.M.

WEDNESDAY EVENING.

The evening services opened at 7:30 o'clock in the First Congregational Church, with President Taylor in the chair.

The hymn "Oh! Where are Kings and Empires now," was sung.

Prayer was offered by Rev. S. P. Leeds, D.D.

After singing by the Jubilee Singers, an address was given by District Secretary C. W. Hiatt, followed by addresses by Field Workers Rev. F. G. Woodworth, Prof. R. C. Hitchcock and Rev. George W. Henderson.

After the benediction by President Taylor, the Association adjourned to meet at 8:30 A.M. Thursday.

THURSDAY MORNING.

Devotional services were held from 8:30 to 9 o'clock A.M., conducted by Dea. Samuel Holmes.

The Association was called to order at 9 o'clock by Vice-President Mears.

The minutes of the previous day were read and approved.

President Taylor then resumed the Chair.

The following resolution presented by Rev. M. McG. Dana, D.D., was passed:

"*Resolved*, That for the arrangement, in part or in full, of the programme of the Annual Meetings of the Association, a Business Committee of five shall be chosen by this body to serve in connection with the Secretaries for the above purpose, as well as for the discharge of the functions ordinarily belonging to the Association's Business Committee. This committee is to be chosen at the Annual Meeting next preceding the one for which it is to render its service, and shall be named to the Association by its regular Nominating Committee."

Rev. J. W. Harding read a paper on "Earlier Indian Missions, and the Present Duties of Christians to the Indians."

Rev. Asher Anderson, D.D., read the report of the Committee on Indian Work and followed the report with an address.

Rev. G. E. Hall followed with an address on the same theme.

The Nominating Committee reported the following persons as the Business Committee of five on arrangements for the next meeting of the Association: President Geo. A. Gates, Judge J. E. Ingersoll, Rev. M. McG. Dana, D.D., Lucien C. Warner, M.D., Chas. H. Johnson, Esq.

The report of the Committee on Secretary Strieby's paper was then read by Rev. E. G. Cobb.

Rev. A. H. Quint, D.D., followed with an address on the subject.

Rev. G. W. Henderson spoke further on the same subject.

The report of the Committee on Finance was read by Charles Marsh, Esq., who supplemented the report with an address.

Hon. B. G. Northrop made remarks concerning Daniel Hand, the donor of the Hand Fund, and on suggestion of President Taylor, and motion of Rev. J. W. Harding it was ordered, by a rising vote, "That Hon. B. G. Northrop be requested to convey to Mr. Daniel Hand, of Clinton, Conn., the congratulations of this body on his continued life, and their warmest wishes that his health and happiness may be long continued."

After the benediction by President Taylor the Association took a recess until 2 o'clock P.M.

THURSDAY AFTERNOON.

President Taylor called the Association to order promptly at 2 o'clock.

The hymn "All hail the Power of Jesus' Name," was sung, and District Secretary Roy led in prayer.

Rev. J. E. Rankin, D.D., presented the report of the Committee on Secretary Beard's paper.

Greetings were then given the Association by representatives of kindred societies.

Rev. William M. Taylor, D.D., spoke for the Congregational Union.

Wm. Ives Washburn, Esq., followed with greetings from the American Home Missionary Society.

Samuel Holmes, Esq., spoke for the College and Education Society.

Rev. A. H. Quint, D.D., represented the American Congregational Association.

Rev. R. S. Storrs, D. D., brought greetings from the A. B. C. F. M. and also from the Congregational Sunday-school and Publishing Society.

Secretary Strieby, in behalf of the American Missionary Association, responded to these greetings.

After the benediction by Rev. R. S. Storrs, D.D., the Association adjourned to the chapel that the Woman's Bureau of the American Missionary Association might hold its meeting in the church.

In the chapel the Association was called to order by Secretary Strieby, and Rev. A. H. Bradford, D.D., was chosen Chairman.

Prayer was offered by Rev. G. E. Street, D.D.

The report of the Finance Committee, as given this forenoon, was accepted and adopted.

Voted that a Finance Committee for the coming year be appointed at this meeting, and that they be authorized to fill any vacancies that may occur in the committee during the year.

The Nominating Committee reported the following list of officers of the Association for the ensuing year:

President, REV. WM. M. TAYLOR, D.D., LL.D., N. Y.

Vice-Presidents.

REV. A. J. F. BEHRENDS, D.D., N. Y. REV. F. A. NOBLE, D.D., ILL.
REV. ALEX. MCKENZIE, D.D., MASS. REV. D. O. MEARS, D.D., MASS.
REV. HENRY HOPKINS, D.D., MO.

Corresponding Secretaries.

Rev. M. E. Strieby, D.D., Bible House, N. Y.
Rev. A. F. Beard, D.D., Bible House, N. Y.
Rev. F. P. Woodbury, D.D., Bible House, N. Y.

Recording Secretary.

Rev. M. E. Strieby, D.D., Bible House, N. Y.

Treasurer.

H. W. Hubbard, Esq., Bible House, N. Y.

Auditors.

Peter McCartee, Chas. P. Peirce.

Executive Committee.

For Three Years.

Lyman Abbott, Chas. A. Hull, Charles Marsh.
Addison P. Foster, Albert J. Lyman.

For One Year.—James G. Johnson.

Wm. Ives Washburn, Esq., and Rev. Dewitt S. Clark were appointed Tellers. A ballot was taken and the list of candidates presented by the Nominating Committee was elected.

Secretary Beard presented the following, which was adopted:

"In view of the enlarged work of the Association and of the increasing diversity of its labors for the Negro, the Indian, the Mountain White people and the Chinese, it is asked by the officers that a Committee of Conference, representing the churches and consisting of seven members be appointed to visit the office of the Association for conference with the executive officers concerning the increasing needs of the Association, the adaptation of its present methods to the enlarged conditions of its work, and for such suggestions as may appear desirable."

On invitation of Rev. Henry M. Ladd, D.D., the Association voted to hold its next Annual Meeting in the Euclid Avenue Church, Cleveland, Ohio.

After prayer and the benediction by Rev. Dr. Quint, the Association took a recess to meet at the First Church at 7:30 o'clock P.M.

THURSDAY EVENING.

President Taylor called the Association to order at 7:30 o'clock.

Rev. J. E. Rankin, D.D., led in prayer.

The minutes of the day were read and approved.

The Nominating Committee reported the following committees which were appointed.

Finance Committee for the ensuing year: Rev. J. G. W. Cowles, Gen. Augustus Gaylord, Joseph VanVleck, Esq., Frank Wood, Esq., and Homer N. Lockwood, Esq.

Committee of Conference of Seven—Rev. J. G. Vose, D.D., Samuel B.

Capen, Esq., Gen. C. T. Christensen, Rev. Edward Hawes, D.D., Geo. P. Stockwell, Esq., Rev. F. W. Baldwin and Rev. J. H. Twichell, D.D.

Rev. P. B. Davis, D.D., presented the report of the Committee on Secretary Woodbury's paper. The addresses of the evening were delivered by Rev. A. H. Bradford, D.D., President Merrill E. Gates, Ph.D. and Gen. O. O. Howard.

Secretary Strieby announced that the following gentlemen had been invited to be present and had sent letters of regret and of appreciation of the work of the Association: Hon. Wm. Windom, Hon. W. C. Breckenridge, Rev. A. G. Haygood, D.D. and Rev. J. L. M. Curry, D.D.

Charles H. Johnson, Esq. offered the following resolutions which were adopted by a rising vote:

In concluding the 44th Annual Meeting so favored by the weather and environment, in the city fragrant with so many suggestive memories, this Association desires to testify herewith its grateful appreciation of the graceful and generous hospitality which has lent such charm to the sojourn of its officers, members and friends.

We name gladly our indebtedness to the three Congregational churches of Northampton, who acted in concert, and with most unselfish spirit, to promote the efficiency and interest of the meeting. Their pleasant homes, together with two of their churches, have been opened to their temporary guests with a delightful cordiality.

To the Chairman of the local committee and his associates who have anticipated so considerately every need and convenience of the Association, we voice our obligation. So likewise to the railroad companies who in their way facilitated by their favors the attendance on this meeting.

To the representatives of the press who have given a wider circulation to every report and address which has made so publicly significant this platform during these recent days, and also to the landlord of the Norwood House, for his kindness, involving no little sacrifice for entertaining the Jubilee Singers, we desire to put on record our thanks.

And we cannot feel that we have discharged our obligation to those whose debtors we are without making grateful mention of the Jubilee Singers, whose services of song have certainly contributed a new feature of enjoyment in our daily exercises, and also to Prof. Story of this place, who has given direction to the music.

While to our honored President, whose presence and presiding have been happy factors in our meetings, we also desire to express our heartfelt thanks. To our thoughtful hosts and the ready helpers that have left nothing undone for our comfort, we mingle with our good-bye our best wishes.

It is requested that all papers, documents and addresses be placed in the hands of the Executive Committee.

Rev. H. W. Lathe, pastor of the First Church, responded in behalf of the churches and people of Northampton.

After the benediction by Rev. Dr. Quint, the Association adjourned to meet at the Euclid Avenue Church, Cleveland, Ohio, for its next Annual Meeting.

FRANCIS J. MARSH,
Recording Secretary.

GOWEN C. WILSON,
Assistant Recording Secretary.

SUMMARY OF TREASURER'S REPORT.

EXPENDITURES.

THE SOUTH.

For Church and Educational Work, Land, Buildings, etc.....		$287,679.95

THE INDIANS.

For Church and Educational Work, Buildings, etc.....		57,456.39

THE CHINESE.

For Superintendent, Teachers, Rent, etc.....		11,463.83

FOREIGN MISSIONS.

For Missions in Africa. Income paid A. B. C. F. M.	$4,274.83	
For Support of Aged Missionary, Jamaica, W. I.....	250.00	4,524.83

PUBLICATIONS.

For American Missionary (23,330 monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members and Donors.....	$6,743.87	
Less amount received from Subscribers.....	$727.83	
" " " " Advertisements.	748.10—	1,475.93
		5,267.94
For Annual Reports, Pamphlets, Clerk-hire, etc.....	2,899.72	8,167.66

AGENCIES.

FOR EASTERN DISTRICT.—District Secretary, Clerk-hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.	5,915.51
FOR MIDDLE WESTERN DISTRICT.—District Secretary, Traveling Expenses, Printing, Rent, Postage, Stationery, etc..	3,103.07
FOR WESTERN DISTRICT.—District Secretary, Clerk-hire, Traveling Expenses, Rent, Postage, Stationery, etc.....	4,984.54
WOMAN'S BUREAU.—Secretary, Traveling Expenses, Circulars, Clerk-hire, etc.....	1,623.92

ADMINISTRATION.

For Corresponding Secretaries, Treasurer, and Clerk-hire.....	16,330.00

MISCELLANEOUS.

For Rent, Care of Rooms, Furniture, Books and Stationery, Rent of Safe Deposit Boxes, Clerk-hire, Postage, Traveling Expenses, Expressage, Telegrams, etc.....	6,635.72	
Annual Meeting	926.10	
Wills and Estates.....	1,529.03	
Amounts refunded, sent to Treasurer by mistake	80.85	
		$410,421.40
Balance in hand September 30, 1890.....		2,089.24
		$412,510.64

RECEIPTS.

From Churches, Sabbath Schools, Missionary Societies and Individuals	$186,470.61	
Estates and Legacies	137,739.18	
Income, Sundry Funds	10,172.35	
Tuition and Public Funds	40,056.75	
U. S. Govt., on account of tuition and subsistence for Indians	24,700.08	
Slater Fund, paid to Institutions	8,900.00	
	$408,038.97	
Balance in hand September 30, 1889	$4,471.67	
		$412.510.64

DANIEL HAND FUND, INCOME ACCOUNT.

Income collected 1889-90	$34,686.76	
Balance in hand September 30, 1889	16,688.56	
		$51,375.32
Amount expended in the South	$47,482.27	
Balance in hand and appropriated	3,893.05	
		$51,375.32

RECEIPTS FOR THE WORK OF THE YEAR 1889-'90.

For Current Work	$408,038.97
Income from Daniel Hand Fund	34,686.76
Total,	$442,725.73

H. W. HUBBARD, Treasurer,
108 Bible House, New York.

ADDRESS OF WELCOME BY REV. ISAAC CLARK.

Mr. President, officers and members of the American Missionary Association, assembled in the 44th Annual Meeting: Upon me has devolved the pleasant duty of bidding you, one and all, welcome. In so doing I speak, not simply for myself, but for the pastors, churches and people of Northampton. A hospitable host does not keep a friend long waiting at the threshold. The door is thrown wide open and the first greeting is a welcome. "I am glad to see you; come in; sit down. And when you have taken breath, tell us all about it, what you have been doing and how you are." And so now we fling wide open the door, and our first greeting is our welcome. "Why, you have come. We have been looking for you. We had a letter from you the other day, several hundred of them. We have been expecting you. Come in. Make yourself at home and thoroughly comfortable, and hear the greeting which is also the welcome."

Already, very likely, the thought occurs, to what and for what are you welcome? We welcome you to old Hampshire County, the strength of whose hills and the fatness of whose valleys have so nourished the missionary spirit in the past that not less than ninety have gone forth into foreign

missionary fields; and how many into truly missionary works in city and in destitute places along the Western frontiers and in Southern climes, I am not able to say.

We welcome you to this Connecticut valley, whose natural beauty you may travel far in this and in other lands to see surpassed, and whose clustering institutions, Williston, Mt. Holyoke, Amherst, Smith, the Clark Institution, make this to many a young man and woman, and to many an unfortunate child, the very land of promise.

We welcome you to this city of Northampton, on its gently terraced height, sitting easily the Queen of the Meadows, the Meadow City; to Northampton, with its honorable history, running back to 1653, and gemmed with many an illustrious name, and whose present is so enriched by educational, and benevolent, and Christian institutions, that we who dwell here, with gratitude and pride exclaim, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

We welcome you to our churches, to this, the Edwards Church, probably so called because President Edwards never had anything to do with it; by tradition said to be so called because Dr. John Todd, who was the first pastor of the church, and was first in its organization in 1833, said that the time had come when the name of Edwards should receive conspicuous honor in the town of Northampton. To-morrow night you will receive welcome, large and fair, to the other Congregational church in this part of our city, which many are wont to speak of as the "old church," probably because it is the newest and the finest church in town, but which as an organization runs back in its history to 1654, and of all the churches in the town is the goodly mother.

We welcome you to our homes. Yes, we do. You may be a little doubtful about that, but we welcome you to our homes. We would have been very glad indeed, if we could give to every one of you, for your sole occupancy, the best room in the best house in the city, and that house within five minutes' walk of the church. But we are constrained to scatter you as we ourselves are scattered, and yet to bring the great majority of you very near together, two in a room, furnishing that condition of sweet Christian fellowship. At the same time to very many we are compelled to give a divided hospitality, lodgings in one place and meals in another. Still we welcome you to our homes.

We welcome you to our hearts. And the good thing about it is that our hearts can be larger than our homes, that here there may be ample conditions and abundant provision, with no limitation to our hospitality. We welcome you to our hearts.

We bid you welcome for what you are, as officers and members of the American Missionary Association. We bid you welcome as an Association, the earliest breath of whose life was an intense sympathy with the downtrodden and oppressed, and the strength of whose mature years is a resolute

purpose to do all possible for the education and elevation of those through so many generations held down in ignorance and crushed into savagery. For what you are as an Association we welcome you, and for what you have done. You have opened schools here and there and yonder through the South as so many lighted tapers. You have established great chartered institutions that are now like beacon fires, in whose broadening and brightening radiance multitudes are moving forward, with head more erect and step more elastic, into a high and honorable manhood and womanhood. You have gone up into the mountains, and found there elements of strength that need only to be quarried, and shaped and polished, to build the structure of our national glory. And for what you have done, we bid you welcome.

RESPONSE OF PRESIDENT TAYLOR.

I am ready to make what response I can to this eloquent welcome to your church and city. We are very grateful to you for all the kind things you have said and for the good things which we perceive you have already done for us, and are going to do during this week. All the more are we grateful, because of the honor that you are doing us, not for our sakes alone. It is very pleasant to hear what you have said regarding individuals among us, and regarding the Association. We value them highly. But the welcome which you give to us is valuable most of all to us, because you give it in the name of the Lord Jesus Christ. You have received us for our own sakes, perhaps, in a sense, but, in a far higher sense for the sake of him whose we are, and whom we are trying to serve, and whose work we are trying in this Association to do. And because I know that that is the deepest sentiment in your heart, my brother, and in yours, my brethren and sisters of the churches of this city, I esteem that welcome very highly indeed. We cannot pay you, but our Master can, and will. I have noticed that gatherings of this kind are rarely held anywhere without leaving a rich blessing in the church and in the community in which they are held. It is like the annual inundation of the Nile, to the place where we come. It leaves a fertilizing sediment behind it that gives efficacy to the work that is done for it. I think those connected with the Tabernacle Church in New York City will bear me out when I say that last winter we had a blessing as a result of having had the meetings of the American Board with us twelve months ago. I have no doubt there is a blessing here in store for the Edwards Church and the churches in Northampton, as the result of our gatherings this week; that is to say, if this gathering is what such gatherings usually are. I trust there will be times of refreshing from the presence of the Lord, who has promised a reward to all such as give even a cup of cold water to one of his little ones. How much more than a cup of cold water you are giving to us! That warm and glowing welcome which has

been addressed to us here. has been repeated to us in living deeds already by those who have received us into their homes. God bless you and reward you in his own way, and he will, for your kindness to us, servants in his name.

We are glad to come to the Connecticut valley. I have been here before, and always as I come to it, I am delighted to look upon its loveliness. It is hard to say what is the finest time of the year to come and look at it. I remember just a year or two after I came to the country, my dear friend, of whom we are all in the Congregational denomination so proud, Dr. Richard S. Storrs, brought me up here one summer afternoon, on the way to spend a day or two at Amherst for the Commencement there. He knew what he was doing—I did not—and brought me to Northampton for the evening, and took me to the place on Round Hill—I don't know—it was a hydropathic establishment, or something of that kind, and there we spent the night. And before retiring for the night he asked me to go out with him on a balcony. I did not know what he was going to show me, but it was full moon, and he just led me out on the balcony and said: "Look there!" And such a scene of surpassing loveliness in the fairy moonlight I never looked upon before or since. I am glad to be welcomed to the Connecticut valley, but I don't think I shall ever see it so pretty again. That one glance remains in me, and will to my dying day, as a vision of perfect loveliness.

And I am glad to be welcomed to Northampton. I suppose I ought to be ashamed that this is the first time I have occupied a public platform in Northampton. Perhaps it is my fault. But I have been here before. The first time I visited this city was with my dear friend, Dr. Buckingham, of Springfield. I did not expect then to be ever in America again. I was only upon a visit to America. And he said: "You cannot go without seeing Edwards' town, and if you will come up to Springfield I will go up with you." And so I came, and he came over with me to Northampton, and showed me the site of the Edwards house, and the trees that Edwards is said to have set out with his own hand, and finally he took me to the cemetery, and I stood there and saw the grave of Jerusha Edwards, and I stood beside the grave of David Brainerd. It was Decoration Day. The decorating parties had been in the cemetery before us, and all over the graveyard we saw the flowers on the graves, and the little flags, the stars and stripes, fluttering over the sepulchers of those who had given their lives for their country. And I stood beside David Brainerd's grave and I remember saying: "Is there no decoration for the grave of a missionary?" That was all. I did no more then. I have come to decorate the grave of the missionary this week. That is what we are going to do here this week especially and emphatically. We are the successors of David Brainerd in that work of his and by the manner in which we are doing that work we are trying to decorate his grave.

THE DESTINY OF THE AFRICAN RACES.

BY SECRETARY M. E. STRIEBY.

The nations of Europe are busy in dividing the territory of Africa, in the interests of colonization and commerce; Christians in Europe and America are active in their efforts for the evangelization of Africa; and statesmen and philanthropists are agitating the question of the disposal of Africa's descendants in America.

This is a good time to inquire into Africa's future. What do the characteristics of the African races indicate as to their ultimate destiny? I believe they are to be the founders of a new and peculiar civilization. It will not be the greatest the world has had, but it will have its own special excellence and will add its contribution to the world's history and happiness. The grand theatre on which this civilization will be displayed is, of course, Africa itself, but an initial illustration will be given in America, where millions of these people, now receiving their first introduction to knowledge and refinement, will, when trained, be most potent factors in carrying civilization to Africa itself.

It will be my aim in this paper to present the characteristics of this people and the nature of the civilization they will attain. If we pass by the Assyrian and Egyptian civilizations, which are dead, and the Chinese and Hindoo, which are stagnant, we come to three of the most influential civilizations of the world's history—the Greek, the Roman, and that of modern Western Europe. The Greek was the development of the *intellect*, and was the brightest the world has ever had, for we still go back to old Greece for models in poetry, eloquence and the arts—and all the higher arts—architecture, sculpture and painting. The Roman was made of sterner stuff and was the development of *will*, and its legacy to the world was in the sciences of war, law and government. The civilization of Western Europe we, who share it, may be pardoned the vanity of thinking, combines the better elements of the two former. Its characteristic is social refinement, and the proof and symbol is the position of woman; for neither in Greece nor Rome did she stand where she does with us to-day—the equal and companion of man.

But there is another civilization possible—one founded on the affections. If the Roman civilization would be represented by the bold and impetuous Apostle Peter, and the Greek and Western European by the cultured and refined Paul, what civilization would be represented by the mild and amiable John? The world has never had it, but the world will have it, and it is the destiny of these African races to produce it.

Let me premise: They have the elements of *a* civilization. In the first place, they have a great and enlarging population. No race, as yet

untouched by a civilization, has this. The Sandwich Islanders are few and dying out; the North American Indians, though not dying out, must soon be lost in the surrounding populations. But here is Africa with its 200,000,000 of people, and notwithstanding the depleting influences of war and the slave trade, probably increasing in numbers, and when favorable conditions are given they will multiply still more rapidly. In America the Negroes outstrip their white neighbors in their growth in numbers. Here then in this great and increasing population is one of the elements requisite for a civilization.

In the next place they are a stalwart race, strong and vigorous in body, with active minds capable of the best culture. Their physical strength and power of enduring hard and continuous toil have been attested by the severe ordeal of two hundred and fifty years in slavery; nor has this been seen only under enforced labor, for since emancipation, the crops of cotton and other field products in the South have far surpassed the palmiest days of slavery. In mental culture, the experience of twenty-five years has shown them to be anxious and apt to learn, capable of mastering the higher studies of the schools and colleges. Already they have produced a noble array of well-educated men and women, teachers, preachers, lawyers, physicians, editors, legislators, successful business men, farmers and mechanics. It is true that this is said of the race in America, but these are representatives of the vast tribes and nations of the great central belt of Africa—a region that is destined to produce large empires and to dominate the continent.

Once more, they have the stamina of a heroic courage. A race of cowards can never found a civilization. It has been thought that these people were lacking here, because they endured slavery so patiently; and especially when the brave, but mistaken hero, John Brown, went into Virginia as their deliverer and they declined to enlist under him, it was tauntingly said that they had not the courage to strike for their own freedom. We are told that "the better part of valor is discretion," and they certainly had this part if they did not have the other, for they saw, what some white men did not, the utter hopelessness of John Brown's raid. But now mark! When the United States Government put a blue coat on the black man and a musket on his shoulder, he showed on every battle-field a courage that made him the equal of his white comrade in arms; and none have been more ready to give him this praise than those brave white men who stood in deadly battle array by his side.

But these people have not only these characteristics essential to any civilization, but they have the warm hearts, abounding in faith, hope and love, on which to found the special civilization to which I refer. These traits were manifested most touchingly during the war, when the slave knew that the master and the master's sons were battling to rivet his chains more firmly, and when the master's home, property, wife and daughters

were under his absolute control, and yet not a single instance has been found where advantage was taken to violate the rights of property or chastity; on the contrary both were defended and sometimes at the risk of life to the slave. And again, when the slave was called to attend his master to the battle-field as a body servant or as a camp follower, his zeal and affection were shown at any cost of toil or danger; and when the master or the master's son was to be taken home for nursing or burial, the tender care of the slave, as he bore the wounded man back for the nursing, or his sincere sorrow as he took the dead man to his burial, was as deep and unaffected as if the white and the black men were brothers! We may well ask: Where else was such deep affection ever shown by a whole race of people under such circumstances? You may sound the inquiry back through the centuries, and history will only echo your question: Where?

But the Negro has not only these traits of affection, faith and hope, but he has the very efflorescence of them. The Indian was for a time enslaved, in the early settlement of the country, but he sunk under it in joyless despondency. The Jews were once captives in a foreign land, and when their captors "required of them mirth, saying, Sing us one of the songs of Zion," they pointed to the harps that hung on the willows and answered, "How can we sing the Lord's song in a strange land?" But the Negro slaves, after the long day's toil in the cotton fields, came at night to their rude cabins and scanty meals, and the song, the laugh and the dance showed the exuberance of their emotional nature; nay, deeper still, their religious impulses revealed themselves amid the gloom of a seemingly hopeless bondage by their songs of praise, their unconquerable faith and their abounding hope. *They* could sing the songs of Zion "way down in Egypt land."

Such a people, so numerous, so strong in body and mind, so courageous, and so full of the warmer and brighter affections of the soul, will have a civilization, and it will be after the model of the Apostle John. Its amiability and joyousness will supplement the fierceness and energy of European and American life, and Africa will come into the fellowship of the civilized and Christian world with its contribution to a broader and gentler experience. It will be an influential, though quiet factor in bringing on the universal reign of peace among the nations of the earth.

I have said that one step towards this new civilization would be taken by the Negroes in America. They are numerous, and growing rapidly in population. They have made great progress in knowledge since they were brought here as slaves. The Negroes emancipated by President Lincoln were much more civilized men than the Negroes just captured and brought here from the Congo coast. As slaves they became inured to steady toil, with skill in some sorts of labor; they absorbed, by contact with the white race, a vast amount of every-day information, and in embracing the Christian religion they found a wide range for their characteristic faith and

hope, and their emotional nature took the widest sweep of enthusiasm, often beyond the bounds of propriety and not always regulated by sound morality. But since emancipation their progress has been very marked—indeed there has probably never before in the history of mankind been so large a body of people that has made such rapid advances; and it has all been along the lines leading towards the ultimate civilization they are to attain. Their faith and hope have increased, their fervor has only become more intelligent, and their piety has been allied to a practical morality. Their fitness as the evangelizers of Africa is becoming more clearly manifest.

There is a call for some new agencies in Africa's redemption. The climate, so fatal to white missionaries, and the deadly hostility of the natives have thus far made Africa the most hopeless of mission fields. Two years ago I wrote to the secretaries of nearly all the missionary societies in Christendom having missions in Africa, asking two questions: Do colored missionaries in Africa endure the climate better and have they freer access to the natives than white men? The answers, of course, varied somewhat, but as a rule the testimony was decidedly in favor of the colored missionaries. Special mention was made of such colored missionaries as Bishop Ferguson of the Episcopal Church in America. and of his successful labor in Africa, and of the venerable and eminently useful Bishop Crowther of the Church of England. The American Board referred to a colored missionary, Rev. Mr. Ousley, a graduate of Fisk University, as one of the most valuable members of its new mission at Kambini in east central Africa. The failures of some of the colored missionaries, and there were some failures, appeared generally to be due to immaturity of knowledge and character, but these are precisely the difficulties that will be removed by more thorough education and riper experience.

Is there not, when the matter is considered from a Christian standpoint, a clearly marked Providential purpose in all this? As the Hebrews were brought into contact with the most enlightened nation of the old world and disciplined by their hard bondage, and thus prepared for the important part they were to take in the work of the world's redemption, so are not these Negroes to be prepared, not only by their contact with American life and their experience as slaves, but by the Christian education they are yet to receive, to be the bearers of the gospel to the land of their fathers? Their enslavement was America's guilt; their Christian education is America's duty. When this duty is fully performed these ex-slaves will be fitted for their great work in Africa, their religion will prompt them to it, the climate will be congenial, the ties of kindred, color and of fatherland will draw them there. As teachers, ministers, and in colonies they will go, and the waves of the Atlantic that once heard the groans and the wail from the hold of the slave-ship will yet re-echo the psalm and the prayer that will roll from the lips of the descendants of those captives going back to found empire and Christian civilization in Africa!

This is a bright picture, but we must not shut our eyes to the difficulties and even dangers attending the preparation of these people for this work. It is one thing to educate a Negro in Africa, and, somehow or other, a very different thing to do it in America. *There* it is a simple missionary work; *here* it is complicated with obstacles—industrial, political and social. While some of the Negroes are ready to go to Africa when prepared, as teachers, missionaries and colonists, the great body of them mean to stay here and seem determined to insist on their rights as men and citizens, while just over against this determination are arrayed certain fears, interests and prejudices of the whites, held with equal determination.

A collision is threatened—if not a race warfare. The rash and unjust schemes suggested by the whites to avoid the dilemma—the disfranchisement or deportation of the blacks—indicate their sense of the danger and their actual hopelessness as to the practical solution. The danger is indeed great, and as unique as it is great—a danger that has no parallel in history—that of two races, separated by color and prejudice, and yet compelled to live together as equals in law on the same territory. A parallel might have been found in Egypt if God had left the emancipated Hebrews to live on the soil with their former oppressors. It would have required no prophet to tell that re-enslavement or a war of extermination would have been the alternative. God did *not* leave the Hebrews there but removed them hastily, yet not soon enough to prevent an attempt by the Egyptians to re-enslave them. The Red Sea and the desert alone prevented the success of the effort or its subsequent renewal. But just here is our peculiar peril. The Negroes are emancipated and must remain where they are. The numbers on both sides are far greater than in Egypt, the separation by the distinct mark of color is ineffaceable and the prejudice, if possible, more deep seated.

But the case is not hopeless. There is a remedy. Let the blacks be educated, possessed of established moral and Christian character and become wealthy—the owners of real estate—and the interests of the two races will be identical and they will be equally capable of caring for them. Before these facts prejudice will vanish and the two races will live in harmony and prosperity.

Now it is precisely this great work of giving the blacks this educating and elevating uplift that will fit them to be the regenerators of Africa—so that the grand achievement of Negro enlightenment will be America's safety and Africa's redemption; and it is precisely this work in which the American Missionary Association is so successfully engaged, so that to aid it, to enlarge its resources and to multiply its agencies, is to promote the welfare of two continents—to save our beloved land from the peril of a race warfare and to help on a civilization in Africa that shall redeem it from barbarism and make it an efficient power in securing the unity of earth in the bonds of Christian love and peace.

THE PLACE OF FAITH IN MISSIONARY WORK.

BY SECRETARY A. F. BEARD.

The faith which saves men is not given to societies; it belongs to every man as if he were the only man. The divine indwelling is not communal, but is personal. Only a personal faith can lay hold on God and administer his love for man. It alone can be stirred with the divine compassion which yearns for the lost. It alone can be a witness and an interpreter.

There may be benevolent care, merciful humanities, noble philanthropies, ethical and social enterprises, which are not the offspring of this personal faith in God. But the help which goes to the sources of degradation and misery, the redemption of souls from that which brings the evil, calls for an energy which is not of man. The recuperative power for the world's permanent good is only in the saving grace of God. This comes through personal experience and service. It does not belong to communities, nor to organizations.

Let this have our consent first of all. It does not disprove the fact that faith in God when it is united with faith, gains efficiency. Though one may have faith to remove mountains, that of two is more than that of one. Mutual dependence and influence is one of God's laws. It is he who teaches us that discipleship means fellowship. Organization must follow faith.

This introduces us to the Christian church. The church is divinely ordained to collect faith. It brings together those who believe. It concentrates faith. It organizes the varied gifts of persons. It combines units; and brotherhood is stronger than a brother. This concentration is both prudence and power. The churches are reservoirs of faith. The church also diffuses faith. "That they all may be one; that the world may believe that thou hast sent me," was the prayer of Christ. A union of faith in a needy world can speed the gospel better and more than independent faith. United forces can send the love of Christ faster and further than disunited ones. Organization means system in benevolence, facts for the flame of zeal, missionary information, oversight. Organizations do not take the place of personality, but they become channels of it.

Here, then, is the charter for our missionary societies. They are the churches "in one spirit striving together for the faith of the gospel." They are not the sources of power, but are channels of it. They distribute from the reservoirs. They carry the faith of persons where else it could not go.

Churches are persons organized, and missionary societies are churches organized. Thus personal faith re-enforces and augments itself and fuses its varied powers into a common purpose. If we may trace it, it may help us in our sense of responsibility.

First, personal faith in God comes into the sympathy of Christ for a sinful and needy world.

Then by the "communion of saints" in the church, love is made fervid, and activity is quickened. The faith of persons—the many members in one body—determines the church's character and power; the measure of its missionary zeal and endeavor.

Next comes the agency organized expressly to place the sacrifices and offerings of the faith of persons where they shall be most wisely used. It is a channel, but it is a channel of persons. It has a President who is chosen because he is a man of God and lives by faith. It has Directors who are Christian men, members of churches, whose services are given to inquire into the needs of relative fields and into the relative needs of the varied parts, to seek information and knowledge concerning those who are constantly saying in one way or another, "You have light and we are in darkness;" "You have life and we die;" "Come and help us."

These individual Christian men are called out of the churches because they are men of faith. Their faith seeks the salvation of men. Thus the faith of the churches in the personality of its members, is the direction of the missionary agency. The first inquiry when that directorship assembles, is of God. The first act is that of faith.

We may not pause here to say that those to whom may be committed the carrying out of this direction, would be unable to do it should they fail to recognize that from the beginning of the work to the end, it is of God and not of man, a union of faith with faith which combines and economises the energies and compassions of individuals, that it may go with greater power to those to whom it is sent.

It is the purpose of this paper to accentuate this essential truth—that every impulse and stroke of missionary power must be instinct with the personal faith of souls. The fruitage will be "according to the power that worketh in us." There is no other sufficient inspiration and there is no other guarantee for patient continuance in well-doing. There is no other promise of ultimate success.

Lest this foundation fact may seem a truism in a missionary assembly, let us not forget certain facts which are close beside this and which have their place.

We must take into our account that we are in a world where earth and time are factors. The cause of God is not to be carried forward by faith without works. The general spread of righteousness is not to be expected without mortal energy. The time when all men's good shall be each man's rule, is to be wrought out in faith by intelligent consecration. To personal faith we know that there must be added certain gifts. What is the measure of the faith? is quickly followed by another question, Who is the person that has it? Has he more than faith? Has he a good mind as well as an earnest heart? Has he wisdom as well as zeal? Has he knowledge? Does he

perceive needs in their relations, and duties in their dependencies? Is his vision prophetic? Has he a steady will? The cause of God is not carried forward by the dead lift of his omnipotence, through human faith. Many a person scatters rich faith upon poor soil. The kingdom of Heaven is like unto a man who sowed good seed in paths where it was trampled on; and again where there was not much depth of earth. Faith must see earth as well as heaven. There are world-wide bearings in one field over another, and reasons for urgency in one which quite outweigh the demands for another. God can make desperately hopeless fields yield amazing harvests, but, for example, when four millions of ignorant and needy people become eight millions in twenty-five years, there is twice the call of faith to go to them, that there would be if the four millions were not increasing.

It was a great triumph of faith which opened the Suez canal to the world's commerce. The collapse of a similar enterprise in Panama gives us the difference between a faith which had mastered the facts in the one case, and one which had not in the other. So when personal faith has come into united and organized plans for greater effectiveness, wisdom and knowledge and experience have their places.

President and Directors must be men of God, but the call has been emphatically to them because they add to their faith knowledge, and to knowledge experience, and qualities as counsellors to plan, and as administrators to execute. Faith, which is the gift of God, is the gift to men. Faith collects and sends the contributions of Christian love. Far more it moves people to contribute themselves. It sends forth those whom it has transformed, to give the life and light they have themselves received. In faith is the free-giving, ready-going, full treasury. In faith is the joyous devotion which writes to us, "Send me to the most difficult place and the hardest work." In faith men will give, they will speak of Christ, run for him and suffer in his name, suffer the contumely of their fellow men.

It remains that schoolhouses cannot be erected advantageously without business ability. Faith can put a continent of ignorance to school and is doing it, but faith is not a substitute for the sanitary condition of schoolhouses. Faith may send churches to churchless communities, but it would not be doing well with the Lord's money if experience did not look after the contractor. Wisdom would not put cut and hammered-faced stone for the foundation of a mountain school-house, and costly glass in the windows, but faith has done this.

The faith which grips the promises of God, which sees the opened doors, which does not fear difficulties, is the heart of all missionary service, but there is a place for a head and for feet and for hands. For we are not saving disembodied spirits. We have to do with things seen and temporal, with needy people who are in an ignominious content with a life where content is sin and shame; and with people who are in struggle as they meet the daily question, "What shall we eat and wherewithal shall

we be clothed ?" It is faith which sends missionary men and missionary women and missionary money. It is faith which fills God's rivers of life full of water, but it is wisdom which says there must be a treasurer. Here are facts alongside of faith—observation, direction, experience, system, care.

The faith which is the divine and supreme factor comes not with observation. Only God can take account of it. The things we can take account of are the things that are seen, the opportunities, the glorious trust, the methods and machinery. We can count each other and add up our schedules and tabulate our statistics. We can compute the returns. We can strike our balances. Of the visible things we can take inventories. Perhaps we shall not magnify their importance unduly. They condition the fruitages of faith. Certainly to neglect them would imperil the interests of Christ's kingdom.

On the other hand, every pastor knows that the tendency of people is to rest in the things that are seen ; to forget the invisible, when we begin to count each other ; to scan statistics in cool and rational calculation as if they represented achievements of faith ; to measure success by the money given or expended, and by immediately traceable results ; to be discouraged at difficulties and to be elated when the things visible are seen large.

We may not unwisely then, amid the considerations of facts, the discussions of policies, the reports from schools, and the tidings from churches, accentuate the power and hope of it all.

First, it was the vision of faith which beheld the work which we have chiefly in hand. People who believed in God looked out upon another people, children of a common Father, who were born under the skies of our common country, in a land of churches and Bibles, and saw them not only with no legal rights, but not even with the rights of persons—chattels under the laws, bought and sold as things, in sin and degradation, and without hope in the world.

Their faith saw more. It looked into the future. It saw this oppressed people free and walking erect as men. It saw them listening to a gospel whose saving grace should bring with it clean hands and a pure heart. Its vision took in men and women going in the greatness of a self-sacrificing love to interpret the love of God and the brotherhood of man to those who had been in darkness and in the shadow of death. This faith could not know how this was to be, nor when it was to be. Those whom this faith possessed were few, and were not accounted wise. They were "fanatics" and "men of one idea." But they had the vision of faith.

Likewise they had the call of faith. They could not be silenced because of the power which worked in them. It is God who causes the hearts of men to burn within them, when they look with his look upon the sufferings that come through sin. It is the ear of faith which hears the call of God. Then heretofore unrecognized duty is recognized : then the vision of duty is widened ; then people find themselves confronted by

problems that will no longer wait; then come the prayers of faith; then come the tides in the affairs of men; then God's time and God's people find themselves face to face. It was the vision of faith that looked beyond the present into the future. It was the ear of faith which heard the call. People with sympathy were few; difficulties were many. Faith made less account then of apparatus and machinery and methods and an army of human supporters, than it did that God was in the sight and in the hearing, and that he had spoken "Let my people go." This kind was not going on by the arithmetic of a ledger. The view of faith was not the tabular view.

Faith had its vision and its call. It did not wait to see the way. It did not wait upon popularity. It would have been staggered to see that within two-score years the four millions of slaves, who were like herds of cattle, should have been made freemen, and should number eight millions; that a round million of colored children should be eager pupils at school; to see that mind would be stirred and thought awakened, until, out of those low down in ignorance, sixteen thousand colored teachers should be teaching; that seventeen thousand colored students should be in high schools for young men and young women; to see that these people who did not own themselves should be paying taxes on the valuation of $200,000,000. Christian faith in its keenest vision saw not the day when a resident of Georgia should write such a book as "Our Brother in Black," and yet move right on to a bishopric in the Southern church over the dead prejudices of the past, and over the living blindnesses of the present. No faith then could see a native-born Southerner pleading "The Freedmen's Case in Equity."

Faith was prophetic forty years ago, but it could not have seen an able Christian minister who, twenty years since, publicly warned the people of his city against the introduction of our schools now, when the score of years is completed, on the same platform with his colored brethren, in good will and gratitude, invoking the blessing of God upon the institution, and thanking this Association for coming and for staying by, against opposition and misjudgment, and justifying its faith through evil report unto good report. It did not forsee former slaveholders now trustees in our colleges. Faith is of God, and it waits upon God, but it belonged to no man to see that in a Southern city where twenty years ago men were shot in the streets for the expression of opinion, a minister of to-day, the son of a slaveholder and pastor of a strictly Southern church, would stand before his people with words like these: "Why do men knit their brows and sit down to the study of what we call 'the Negro problem,' and rise up to pronounce it incapable of solution. Do we not profess to be Christians? The Negro is our brother, by virtue of a common descent from Adam and of an equal share in the love of God the Father and the redemptive merits of Jesus. We must be brotherly. The Negro has demonstrated his capacity for redemption. Is there a body of men anywhere whose present condition is in as favorable contrast with what it was a century ago? No transformation

equal to that wrought in and on the Negro is to be found anywhere. God is the great factor in the solution of our problem, and it more deeply concerns the white people of the South to know the mind of the Lord, and to make no mistake in the matter, than it does any other on the face of the earth except the Negroes. How shall we bear ourselves? I answer, always brotherly. The Negro is our brother."

This sermon, which was printed in full in a Southern political newspaper, the Monday after it was preached, was too high for any vision of faith two-score years ago.

These illustrations of the justification of faith may bring us somewhat nearer to the words of the missionary apostle, "that your faith should not stand in the wisdom of men, but in the power of God." Faith may use the wisdom of men. It may use the consecration of men, but the power is not of men. Let the justifications of faith combine with its prophecies and its calls to magnify its place. When God has rewarded faith with visions beyond faith, this should confirm faith. We may have a two-fold reason to be strong and of good courage when God calls and God justifies. Some years may be more exultant and some more trying, but it remains for faith to "hold fast the beginning of its confidence firm to the end." The principles which God has honored, God will honor. That which God has done, is the pledge of what he will do. The justifications of faith may make our grasp of principles tenacious. If men could die in the faith not having received the promises, men can live in the faith who have been startled in their steady and wonderful fulfillment.

The joy of the Lord may be the strength of his servants when they pray,

> "Give me the power to labor for mankind.
> Make me the mouth of such as cannot speak;
> Eyes let me be to groping men, and blind,
> A conscience to the base; and to the weak
> Let me be hands and feet; and to the foolish, mind."

With this, the word of the Lord will grow and increase mightily. Those who now see that slavery was wrong, will some day see that the Negro is our brother. He who both governs and judges, "is sifting out the hearts of men, before his judgment seat," and if the souls of men are not "swift to answer him," and their feet jubilant, he will still order it, that where the vanguard walks to-day the guard shall walk to-morrow. The movement that God has begun will go on. The evolution of faith is freedom, the perfection of freedom is brotherhood. We have but to keep faith where it belongs, and to cling to it until all the children of men shall come "in the unity of the faith and of the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ."

THE STRENGTH OF THE HILLS.

BY SECRETARY FRANK P. WOODBURY.

Including their hilly table-lands, our Southern Appalachians cover 200,000 square miles, and have a population of over 2,000,000 people. The area of North and South Dakota, taken together, is somewhat larger than that of this mountain region. But we may take the population of both the Dakotas, and increase it by that of Montana and Idaho, that of Wyoming, Nevada, and Utah, of Colorado and Arizona and New Mexico, and we shall still fall short of the number of people living among these mountains. The vast area of our country which stretches from Mexico northward to British America, and from Oregon and California eastward to Minnesota and Kansas, and comprises over a million square miles, contains fewer people than these hills and valleys of the Southern Appalachians.

The deposits of iron and coal, which have been aptly termed the motive forces of modern material civilization, are larger, richer and nearer each other in this region than anywhere else on the continent. This one fact is conclusive of its future. Investments of hundreds of millions are now penetrating these mountains, because of this and other unparalleled advantages. That strength of the hills which has given us the Pennsylvania of to-day, proffers a greater Pennsylvania to this mountain region in the near future.

The future of this region is thus fixed by the hand of Omnipotence. Are the mountain people to share in its prosperity and power? Neither numbers nor natural resources will avail for a race flaccid in fibre, impotent, or decrepit. This has been called a shiftless, ignorant, and lawless race. In some parts of the mountains there are wide areas of semi-barbarism. A recent writer declares that the feuds and vendettas of the mountaineers have given the region the reputation of having one of the worst backwoods populations in the world. Some facts seem to confirm this utterance. Take, for illustration, recent occurrances in a county of nearly six thousand people, within a day's horseback ride of our school and church work. A late report tells us, I know not how truly, that there is not a school-house or church building in the county, and that no religious service has been held there for two years. There have been three hundred murders in the county during the last ten years, with only one conviction. Scores of dwellings have been robbed and burned. A judge ventured to hold court there this summer, protected by soldiers against the outlaws camped about the place. Before going there he made his will; while there, he said he had every reason to believe he would be assassinated. His daily food was cooked in his presence on account of the danger of poison; and three soldiers watched against peril of knife or bludgeon in the room while he slept. In another county, lying further up among the mountains, the drunkenness of ministers has become so notorious that a local paper not long ago threatened to publish the names of all preachers who should get

drunk from that time forward, and shortly afterward carried out its purpose.

These and kindred facts look dark. But if we judge the character of this vast population from them alone, we commit a rank injustice. There are wild regions, the abodes of lawlessness. There are countless quiet homes; the main currents of life in the mountains are peaceful. There are many communities where life and property are quite as safe as in the new Northwest. There is a large and homogeneous farming population not unlike the older race of farmers of Pennsylvania, New York, and New England—stalwart, industrious, conservative, but generally poor and often illiterate.

It is unfair to characterize this population from its lowest and worst elements. The observers who know it most largely in all its varied classes believe most deeply in its native virtues and its capacity of progress.

The war wrought a revolution among the hills. Currents of life fluctuated; influences came in which would not let the former lethargic life flow on in its old channels. The blasts of the war drove change and unrest through the valleys and along the mountain slopes. Then came, and now comes, this industrial revolution, the swift and effective invasion of capital, the magic upbuilding of town and city, the long iron fingers of railway stretching through defile and pass, the thunder of the ore train, the black coal-pit thrust under the hill, with the furnace at its mouth, flaring its torch of fire. In the presence of these forces life will be transformed. Already the mountain people are called upon for much of the new labor in railway, factory, mine, and furnace. They are drawn from a thousand scattered homes into these swifter currents of excitement and effort. Their power will be immeasurably increased. For it must be remembered that an ignorant and immoral manufacturing population is far more perilous than a similar agricultural people, because it has more power. The forges and factories of Pennsylvania make it a mightier state than its mountain farmhouses, herds and flocks. A Pennsylvania which had only such schools and such churches as have for the most part existed in the Southern Appalachians would be a menace to the welfare of the nation.

What are these schools and churches? Making the largest allowance among these millions for the many intelligent ministers and churches and for the good teachers and schools, I only echo their own views when I say that the religious and educational average is deplorably low. We are planting schools to-day where not one woman in ten can write her name. In whole communities there are no schools whatever; in others, the two months' schools are miserable apologies of what they should be. In some, there are efforts toward improvement. In a few a higher attainment has been reached.

It is manifest everywhere that the primary work is educational. We have no such church centres there as we had in my long experience of home

missionary work in the Northwest. There is no germ, no nucleus of families from the East or the Interior to organize a church and ask for supplementary aid. The only way for our Association is to build the church out of the school and carry them on together for years. Our first hold is on parental love and aspiration for the children. "I'm too old to larn now," said an old mountaineer. "I'se done left—but I want my chilluns to know sunfn. I tell you I'd sell my farm down in the cove so's to help my chilluns to know sunfn." In one place a storm of opposition was raised against our school on account of the implications of poverty, which its continuance seemed to bring to fhe locality. But every one of the mountain people stood fast in its support and brought in a petition for its continuance. "It is our one chance," they said to me "to get our children taught ; and we beg you will not let these people take it away from us." The teacher is the primary evangelist. Her evening gatherings of song and prayer prepare the way for the preacher. No antagonism of illiterate immoral, and drinking native preachers can drive her work out of the heart of that people.

Preachers are everywhere. Some, who are honest, consecrated though ignorant, and untiring, deserve all sympathy and praise. Many of the preachers are superstitious, fiercely sectarian, intemperate, and immoral ; and their preaching is full of sound and fury, signifying nothing. Baptists are dominant, but they are not Baptists of whom we know anything here in the North.

I found seven sects of Baptists there who I was told do not recognize or commune with one another. Much of what is called religion in some of these mountain districts is worse than none. But it is an element of encouragement and shows the native moral strength of the hills to find the people discontented with these blind leaders of the blind, and ready to receive a gospel which is religion linked to pure morality. Again and again do our evangelists report numbers gathering about them after service, and urging them to come back. You give us what we need, they say. You do not get mad and shout, and say nothing. Come back. Give us a school. This cry reaches us from scores of communities.

I stood on the topmost height of Green Mountain in Western North Carolina. At my feet bubbled two springs a few rods apart ; the waters of one flowing into the Atlantic, those of the other into the Gulf of Mexico. A magnificent prospect was spread in every direction before my eyes. Far in the dim Southern distance I could trace the outline of King's Mountain, and the heights of South Carolina, a hundred miles away. To the north lay the summits of West Virginia, to the east and southeast those of Kentucky and Tennessee. A sea of billowy hills encircled the great dome on which I stood, in the heart of the largest undeveloped area of country within the States of the Union. I knew that beneath the dense forests covering these hundreds of thousands of square miles lay those illimitable

stores of iron ore and coal which are to transform this region for ages to come. But, fellow-members of the American Missionary Association, as your servant and messenger, I was not there in behalf of this development of wealth and business. Our thoughts and purposes turn thither to-day, not bent upon factory and furnace, but for the sake of the millions of human beings there. *Not mines but men!* The woman by my side, who knew all the region, who had visited its homes and planted schools on its hills, had nothing to say of capital and manufacture. But she pointed to the wild, Brushy Mountains and told me of her heartache over their people, "so wicked, so ignorant, so poor." She indicated where the 300 square miles of Alexander County lay; she had been all over it and told me of its needs and hunger for education. She turned toward the 19,000 people of Wilkes County, and told me of what we could do for their minds and hearts, and of their eagerness to have our schools. Others might bend their energies on storing the wealth; her heart pulsated for the people, the homes where parents were so hard, where girls were esteemed so worthless and boys valued only for what could be gotten out of them.

The opening of this great region is full of power, full of promise. The old types of life will be broken; the old social ways will be deserted; the old sectarianisms will topple down. What shall take their place? It will not do for our Christian churches to sit in apathy under the delusion that moral forces will create themselves there. They never have. They never will. It will not do to depend on what calls itself religion there to regenerate the people. It has had a hundred years of opportunity, and the result is before us. Corruptions of Christianity are generally more corrupt than they are Christian. Gladstone finely quotes a saying of the old philosophy: "The corruption of the best thing is the very worst thing." It is no truer that a pure gospel needs to be preached to the degenerate Christianity of the mountains of Armenia and Persia than to that of the mountains of New Mexico and Utah, of North Carolina and Tennessee.

A few who sit here can remember when Lyman Beecher's voice used to ring through the New England of a generation ago, declaring the impending problem of the new West to be the Christian education of the mind and heart of that vast world. The New England of that day met the problem with a courage and energy and a self-denial of benevolent effort which has proved of priceless value to the nation. To-day a like problem confronts us from the South, and we believe it will be met with an equal consecration and courage. Men take the rough and shapeless lumps of ore out of the rock; they take the black and grimy coal out of the pit; and from these they bring you steel, strong, bright, elastic, and serviceable. "Not mines, but men," we say; but we also say, mines of men!

The strength of the hills is His in their hidden stores of natural resources. The strength of the hills is His also in their countless throbbing human hearts. *All* the strength of the hills is His.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY REV. H. M. LADD, D.D., CHAIRMAN.

A portion of the Dark Continent suddenly deposited in the heart of a great Christian nation might be hailed under ordinary conditions as a most hopeful opportunity for missionary work at short range. But the field in which this Association is chiefly engaged is not a section of Africa alone, but Africa and America commingled in sin, morally and spiritually confused, and it is, therefore, beset on every side with greatest difficulties resulting from generations of slavery with its degradation, ignorance and moral disease. This is a field overgrown with perplexing questions which have been almost hopelessly complicated by race prejudice and the peculiar distortions of a race in which those whose elevation we seek were themselves most deeply implicated.

These questions, the despair of our ablest statesmen and apparently beyond the reach of legislation, this Association is bravely facing, and slowly but surely helping to solve. As time passes, it becomes more clearly evident that a Christian education for the whole Southland, restoring worthy manhood to the black, and removing blind prejudice from the white, is the only hopeful solution of these questions. The dark cloud of illiteracy that rests upon the South is large indeed, larger than it was a quarter of a century ago and full of threatening storm even yet; but if larger it is not so intensely dark as then. It was then all dark, but now the schools and colleges of this Association bespangle the darkness like the stars of night, each one of them as the glorious Sun of Righteousness with healing in its wings. The varied work of this Association, as set forth in the report, with its 6 chartered institutions, its 20 normal and graded schools, its 53 common schools, and its more than 13,000 pupils is doing not a little to dispel the darkness and let in the saving light of Christian education. These schools are wisely located as radiating centers. In them, cultured and experienced instructors with heroic Christian consecration and earnestness, realizing the far-reaching nature and vast importance of their work, have done most faithful service during the past year. Under this quickening touch, the African-American is awakening more rapidly than ever to his needs. He has come to understand that illiteracy incapacitates, that ignorance is a disgrace and means inferiority, that manhood must prove its worth. As a result, the schools have everywhere been overflowing and hundreds have been refused admission.

It is even more encouraging to note that the mere rudiments of education do not satisfy this longing for better things. There is a growing demand for the discipline of a higher education, and ample equipment for greater helpfulness in lifting the race out of darkness into light. Increased intellectual eagerness, however, is not the chief blessing of the year. The deep religious interest pervading all departments of the educational work and everywhere made the most important part of it, has in many places been marked by unusual spiritual quickening and the results are most promising for the moral uplifting of the race.

A prominent feature of the year's work is also seen in the internal development of the schools, in strengthening the various departments of instruction, in enlarging the facilities for manual and industrial training as a most important part of the work, and in increasing the number and capacity of the buildings. These multiplied advantages and opportunities mean increased responsibility for us. This best year of service and support in all the history of the work calls the more loudly for a better to follow. The field demands yet more men, still larger gifts, even greater sacrifices, and should re-

ceive at once, on grounds of loyal patriotism as well as Christian philanthropy, far more than it demands.

It is also gratifying, as a portent of a better day dawning, to be assured that the faithful, conscientious work thus far done is growing in the esteem of the thoughtful white people at the South. One of their own number justly honors those African-Americans and best expresses the quality and results of our work in their behalf when he says, "No other illiterate people have ever made such progress as these in the last two and a half decades."

REPORT ON CHURCH WORK.

BY REV. A. H. PLUMB, D.D., CHAIRMAN.

The Committee on Church Work are happy to characterize the papers submitted to them as abounding in interesting and instructive details, comprehensive in their scope, setting forth the limitations and hindrances as well as the encouragements of this department of service, and presenting, also, such evidences of its wise management and substantial advance as warrant renewed energy in its prosecution, and great hopefulness in respect to its future success.

There are three points especially brought to view in these papers on which this Committee desire to place particular emphasis. First, the low conditions in which the church work has to be undertaken; secondly, the careful and constant supervision needed and supplied; and thirdly, the dependence of the church on the school.

The planting of Congregational churches among the Freedmen of the South bears a far closer resemblance to the establishment of churches in our foreign missionary work than in the ordinary home missionary fields. The home missionary in most parts of our country can almost always find considerable general intelligence in the society where he labors. He meets with many who from their residence in the more favored portions of the land have known somewhat concerning the character and influence of Christian institutions. That influence has more or less affected their thought and life. However neglectful of religion they may be personally, they have long been familiar with the general features of a pure Christianity. In unevangelized countries abroad, and to a considerable extent at the South, this is not so. Very generally the colored people have defective ideas of religion and morality, of the church and of the ministry. In large districts the ignorance is very dense and the highly emotional and unintelligent character of such religion as prevails indisposes the people to accept the quiet and thoughtful methods of an intelligent and spiritual worship. Those who come into our churches from such conditions are likely for some time to be mere children in knowledge and spiritual strength. Hence the urgent need of continual oversight by our missionaries and teachers. It is gratifying to notice that this supervision has for some time been steadily becoming more and more pervading and thorough. Every part of the field is visited by competent superintendents or by college officers, missionaries or other teachers, and great good is done by friendly counsel and wise guidance. Such help seems to be as welcome as it is needed and measures have happily been taken of late to extend this branch of the work.

In order, however, that such supervision may not be a permanent feature of the work of the society, but that the churches and ministers may at length attain a good degree of self-reliance, and be able to maintain and promote sound Christian life and work, great dependence must be placed upon the schools which this Association sustains. As the report of the Executive Committee fully demonstrates, the schools maintained by the Association are indispensable to the establishment and growth of such

churches as will prove to be a credit and help to the interests of morality and religion.

The following extracts from a report presented to the Executive Committee last May very conclusively set forth the relation of our schools to our churches, both in reference to the general life of the churches among the colored people and to the equipment of a competent educated ministry of their own race.

"One kind of constant supervision should be a small school, say with two missionary teachers, where the church can have the fostering help of these teachers, who can train the young. The pastors, moreover, need the teachers almost as much as the people do, to hold them to high views of duty, and even to purity of life. One thing is to be remembered, our constituency does not exist, like that of the Methodist and Baptist; it has to be made, and usually from the slow process of our schools.

"In general our successful churches are where we secure the young people. Our most hopeful church work is for the most part contiguous to our schools, where it has the continual aid of our teachers. Frequent revivals occur in our schools. In reality our schools do far more gospel work and church work than most of our churches. At all events, to plant churches away from schools, and by themselves, and to entrust these to half educated pastors, perhaps come-outers from some other denomination, is to make them chiefly receptacles for missionary funds. The people are now generally asking for colored preachers. Other denominations taunt them when they have a white preacher; not unfrequently it works to the prejudice of a colored church to have a white pastor. It did not formerly to the same degree. In nine cases out of ten, vacant colored churches now prefer a colored preacher. It goes without saying that these colored preachers must be properly furnished for their work. and that after all, our permanent hope in church work, turns upon the preparing a sufficient and worthy ministry in our own schools, and with our own traditions. We shall then have hopeful churches in greater numbers. Meanwhile if the necessity is found to exist, we must meet it, and send white preachers in preference to inferior colored ones."

REPORT ON MOUNTAIN WORK.

BY REV. N. BOYNTON, CHAIRMAN.

The mountain work is an effort to educate and to evangelize 2,500,000 people, who by their natural capacities have rich promise of strength, and by their loyalty in other days have large claims upon the Christian North. It is a work which is specially urgent now, and with each to-morrow will be less and less possible. The present opportunity will not tarry if the obligation be unassumed. The marvelous development of these mountains under the direction of capital, yielding every year increased supplies of iron and coal, gives a reasonable basis for the hope that the South is to be the center of a new industry, namely, iron and steel production for the country. Many declare the hope already a reality. It is evident that this industry, together with the railroads which are everywhere multiplying, will make this territory the center of a wide circuit of influence and power. The education and evangelization of its people hence is a matter of grave importance. We congratulate the officers of the American Missionary Association that there are in its mountain schools 1,300 pupils, and that six new schools have been established during the past year. We are grateful for the pioneer work of theological students and for the preaching of evangelists. We believe that more schools and scholars, more pupils and preachers, are the urgent necessity of this mountain work. We think that special measures may properly be taken to bring this fascinating work more generally to the notice of the Christian public, which when once roused, will not fail to provide funds for the field, and money for the men.

REPORT ON INDIAN WORK.

BY REV. ASHER ANDERSON, D.D., CHAIRMAN.

The report on Indian work which your Committee has been called upon to consider and present in this formal way to the Association, comes to our hand full of good news and suggesting a most cheerful prospect. During the year eight principal stations have been maintained, four new churches have been organized and the service of the out-stations has been successfully carried out. We should not forget to put on record that five out-stations in Dakota were established through gifts of friends at Mr. Moody's missionary meetings at Northfield. The single fact that there are only a few hundred thousand Indians, gospel work among whom may be readily carried on by the larger Christian denominations of our country, encourages the belief that the matter of evangelizing them need be a question only of a very short time. The pacific policy of the Government, recently inaugurated, will certainly make it much easier to reach them. Never before has the door been so wide open. The opportunity assuredly justifies the largest possible increase in appropriations for the coming year. The Portland, Me., resolution ought to be carried out, and certainly no less than $60,000 be given to the work. The element of money is now the chief point of interest. To lack in that particular will be to hedge up the way to those benighted souls who are trusting when they might justly have hated even to desperation, who are asking for the gospel when they have had abundant reason for scorning the messenger of Jesus Christ as they would an agent worse than the worst Indian. Although it might not appear from a comparison of this year's report with that of last year, that any great advance has been made in the way of statistics, nevertheless, we cannot read that new churches have been organized, that hopeful conversions have been made, that members have been added to the Christian fellowship, that the force of missionaries and teachers has grown from sixty-eight to eighty-seven, indicating a need on the part of the Indian to which this service efficiently responds, without expressing a profound sense of gratitude for that care and blessing which the Great Head of the Church has bestowed upon all this work. Through the influence of Christian conference and an enlightened, not subsidized, press, the old-time prejudice is wearing rapidly away. Could the Normal School at the Santee Agency be for a season carried on where people, even not Christians, might see what is possible in the Indian character, there would be no difficulty whatever in getting the substantial sympathy of every honest heart. Indifference is the child of ignorance.

And now that the methods of the industrial school are becoming more generally adopted, these benighted children of the West, who, until recently have been crowded into reservations only to be despoiled, will quickly learn that the purpose of the Christian people of this land is simply to convert the tepee they are willing to leave, into a home of Christ. It stirs within us the deepest emotions to read of the boys and girls forming Endeavor Societies, and of the increased interest in the Sunday-school work. And the lines of the Association have gone out even as far as Alaska. Here there are two missionaries. They were sent this year. They have been most cordially welcomed, and the Mission established will strengthen what others are doing among these distant people.

Taking, then, these eight stations into consideration, remembering that there is a great willingness to be favored with the presence and work of the Christian missionary, knowing, too, that the conversions of so many indicate what is possible under the gospel of Jesus Christ, and finally having gained a large vantage ground in the favorable attitude of the Government, we ask to-day, What ought the Association to realize during the coming year?

First, a deeper interest on the part of the ministers who will bring the freshest information to the churches.

Second, increased beneficence to enable the Association to enlarge their missionary force. Enough has been done to warrant the use of an amount twice as large as that now given by the churches.

Third, special gifts for the work of the industrial department. Each station having a church and school should be equipped with material for industrial teaching at once. Past years have gone to prove how easy it is to dehumanize an Indian, and the sequels to our national policy have made it the more difficult to reach him; but now, instead of being kept a pauper-ward of the Government, he is assured of a citizenship protected by law, and toward the larger significance of this he may be properly led only as he is taught to understand that the best phase of citizenship is in honest productive toil. So it will be seen that the best gospel work finds its legitimate outcome in an intelligent Christian man conscientiously toiling for the salvation of his home.

REPORT ON CHINESE WORK.

BY REV. JOSEPH E. ROY, D.D., CHAIRMAN.

We have been a long time studying upon the providential purpose of the African in America. We are still hard at work upon our Negro problem. The providential footing of the Chinamen in our country is another grave question before us. His first coming, in 1850, by the attraction of gold discovery, was in the ordinary way of international migration. This year has witnessed in California the celebration, with great pomp, of the 40th anniversary of the reception of that State into the Union. The birth of that commonwealth had been out of the throes of the national conflict, characterized by the compromise of the Henry Clay "Omnibus Bill." In honor of that event San Francisco went into high jubilation, and her resident Chinamen, with their "flowery" tinsel, were welcomed to a place in her majestic procession. Their later coming by the thousand to build our trans-continental highway was recognized as eminently providential, for without their labor that stupendous and essentially patriotic enterprise could scarcely have been accomplished. On the coast they have proven themselves the most serviceable laborers in developing its railroad and agricultural systems. Our Chinese wall of exclusion leaves with us, all told, but 125,000, and these scattered over the Pacific slope and filtered into the cities of all the country. Surely this is a population so limited, so diffused, and so surrounded by our civilization, as not to be a serious menace to our institutions.

But is this enough, to be able to feel tolerably safe from contact with this heathen civilization? Even in this view, especially on the farther coast, where there are dense patches of this population, the touch of this heathenism is corrupting upon youth and susceptible spirits. It tends to lower the tone of morality. It drowns some souls in perdition. Here is, then, the call for self-protection.

There is, also, the providential call for missionary work at home. Our fathers, looking longingly upon that vast shut-in field, prayed earnestly that it might be opened. At last it is made so wide open that it sends its representatives to our very doors. We may see for ourselves the nature, the corrupting influence of heathenism. We may see the modifying influence of mere civilization, of the best elements in the pagan religion. We may gain new impressions as to the absolute need of such a religion as that of Jesus Christ, and new impetus in the duty and the work of imparting it to these home heathen. And so in most of the cities of the East and of the interior there is organized work for the local Chinese. We find it in the Mt. Vernon Church of Boston, whose pastor, except for temporary illness, would have been here to make this report

and speak on this subject. We find it in North Adams, where there has been so large an influx of these Mongolian people. We find it at Chicago, in Dr. Goodwin's and Dr. Noble's churches; in St. Louis, at Dr. Stimson's church; at Peoria, New Orleans and Denver and at many other places. Among these is the church of our honored President, which has a Sunday-school of thirty-five pupils, and some of these have been baptized in the fellowship of the New York Tabernacle. It is only a Sunday-school work that is done in these churches this side the Rockies. But even this process is fruitful in conversions from Confucius to Jesus Christ, and the churches are prompt in receiving such to their fellowship, which is made to be a real brotherly kindness. On the other side of the mountains, in places where there are Chinese communities and no organized missions for them, local churches are doing the same sort of work, in the same spirit and with the same result. Then in the cities, where there are the most of these Chinatown people, the standard of missions is set up by some one or other of these national missionary societies, which in addition to the ordinary Sunday-school service, and in connection with the local church of the cognate denomination, have their mission buildings and premises, and in these the regular week-night schools, with devotional exercises in each, and regular religious meetings. Ordinarily the converts of these missions are gathered into the local churches, which soon make the new comers realize that God is indeed no respecter of persons, and that all the disciples of the Redeemer are one in him.

In this good work the American Missionary Association is having a full share. As shown by this report, it has in California eighteen schools, two more than last year; thirty-three teachers and one thousand three hundred ten pupils. One hundred fifty-nine of these pupils give evidence of conversion, and two hundred four have ceased from idolatry. One new chapel has been built and dedicated, that at Riverside. A total of seven hundred fifty, not including any that have lapsed from the faith, are counted as having been led to Christ in connection with these missions. When we consider the natural obstinacy of the human heart and the prejudice and superstition of the heathen and their bondage to Satan, this is a result devoutly to be recognized. We feel also like calling special attention to the duty of remembering in sympathy and in prayer these tremulous disciples of the Divine Master and their Christly teachers.

But the highest consideration as to the providential footing of the Chinamen in America is the reaction of this work in our country in behalf of China itself. These people are going back to their native land in larger proportion than any foreigners who domicile for a time in our country. In 1889 there were eight hundred thirty-six registered arrivals and three thousand six hundred seventy-two departures. Those who return as Christians will, not a few at least, be as a leaven of the gospel in their old communities, and in some places nuclei of Christian schools and churches. The hopeful mission of the American Board at Hong Kong is the outgrowth of this retroactive influence of our own mission in California. And now we have among our Chinese Christian brethren in California, a society of their own to operate in South China, under the advice and supervision of Rev. Charles R. Hager of that Hong Kong mission. Heaven only can tell the final outcome of this co-operation of Christian Chinamen in America with that grand force at work in that empire under our own God-blessed American Board and other foreign mission societies of this and other lands. And so we find a divine wisdom and a divine hand guiding the footing of the Chinamen in America.

But we cannot close this report without voicing what seems to us to be a divine warning. If Jefferson, in view of the system of slavery in his day, had to say, "I tremble when I remember that God is just," well may we stand in awe of His judgments when we realize that His eye is upon the treatment our nation and its people are

rendering to China and to her sons in this land. It was no weak appeal to sentiment, when two weeks ago, President Angell, a former minister of our Government to that of China, in his report to the American Board, expressed a warning, much in the spirit of a Hebrew prophet. He said: "We ought not to keep silent concerning the fact that our missionaries have reason to fear embarrassment sooner or later, if the Congress of the United States unjustly and cruelly legislates, or if our citizens treat Chinese residents here in disregard of our solemn treaty stipulations with the Chinese Government. As Christian citizens, let the friends of this Board and of missions raise their voices in protest against proceedings which disgrace us as a powerful Christian nation, and which may provoke retaliation, to the serious harm of our missionaries, and, indeed, of all American citizens in China."

Mr. Denby, the United States minister to China under President Cleveland, reporting to his Government the looting of a Presbyterian and a Methodist mission in that land, said: "This is a serious case and may be a test one. It grew, as all our evils do, out of the troubles in the United States." The viceroy of the province of Quong Fung justifies his hostility to the Presbyterian mission on the ground that any wrongs inflicted by the natives upon the missionaries are trivial in comparison with the outrages visited upon the Chinese in America. Bishop Fowler, returning from China, expressed his belief that a policy of retaliation would soon be inaugurated that would bring on an effort at extirpation of Americans.

REPORT OF THE FINANCE COMMITTEE.

BY CHARLES MARSH, CHAIRMAN.

The committee, to whom was referred the Treasurer's statement and accompanying papers, have attended to their duty and instruct me to submit the following report:

We have met the Treasurer and have examined with as much care as we were able, the voluminous accounts for the year, together with the certification of the auditors to each phase of the accounts. The business of the Association has grown from $11,000 in 1846, to transactions involving forty times that sum in 1890, and employing a capital investment in lands, buildings, bonds and mortgages (including trusts) of two hundred times that sum. We find that the accounts are kept by an intelligent system and show an admirable perfection of detail. The methods and thoroughness of the auditors is especially noteworthy and commendable. We find the facts stated in the summary which has been freely distributed among the audiences during these days of meeting, to agree with the Treasurer's more detailed statement.

The Association has received from interest and dividends on the investments placed in their possession by Daniel Hand, the sum of $34,686, and has good reason to expect that this amount will be considerably increased during the coming year. They take great interest in mentioning the fact that the giver of this munificent trust still lives; though feeble in body, clear in mind, to see the great good that his gift is accomplishing.

The committee take much interest in an annuity account on the ledger of the Associarion which represents anticipated legacies, the donors receiving stipulated rates of interest during the remainder of their lives. In these days of will-contests this method of settling one's own estate, in part, is greatly to be commended.

While the record of the Association is thus admirable, we should fail in our duty did we not clearly set forth the fact that the churches fall far short of meeting their responsibility in the great work before them. When you congratulate yourselves that the large sum of $408,000 has been received during the past year, exceeding all previous

years and larger by $32,000 than last year, it must not be forgotten that the large sum of $75,000 came from Government aid and tuitions, and the still larger sum of $137,000 from legacies. (Included in the last sum is the great legacy of the late lamented President of this Association, ex-Gov. William Barrett Washburn). Legacies are an uncertain reliance for the steady aud constant needs of an ever growing benevolent en terprise. This leaves as the amount contributed by the living members of our churches only $186,000.

Does this sum fairly represent the interest of our Congregational churches in the education and enlightenment of the freedmen in our country, to say nothing of the other important branches of the work of this society? Are the churches meeting their "great opportunity"? Consider: First, the rapid increase of the work before the Association, the vast population to be reached, the readiness and co-operation with which religious and educational effort is received in almost every part of the South, (in such contrast with a score of years ago) and that other most important fact, that efficient and well educated helpers of their own race are now in command in increasing numbers.

Second, the great debt of America to the African race. Said Abraham Lincoln in 1865, one of his last utterances, "If God will that the war continue till all the wealth piled by the bondmen's two hundred and fifty years of unrequited toil be sunk, the judgments of the Lord are true and righteous altogether." So likewise if America should equal in a magnificent expenditure and Christ-like effort to enlighten and save them, it would not more than offset its great indebtedness to this long suffering race.

Third, self-preservation. This may seem an inferior motive but it is one that most quickly arouses energetic effort and a generous output. Let so rapidly an increasing race remain in ignorance, quick to imitate the sins and wickedness of the superior race, and it needs no prophet to foretell the direful result.

Fourth, the command of our Lord to "Preach the gospel to every creature," and the recognition of the great doctrine of the brotherhood of man, need no enforcement by us, after the ringing utterances from this pulpit on Tuesday evening.

In view of these considerations can it be thought for an instant that our churches are properly measuring their duty by an annual gift of $186,000. We will not reduce this sum to an amount per capita, it would seem too trifling, but would earnestly commend the whole matter to the enlightened conscience of our Christian brethren.

That man of God and most devoted missionary, Simeon H. Calhoun, said on one of his last days on earth: "Deeper and deeper has become my conviction that the work of missions is the great work of Christ's church on the earth, and that it can be neglected by no organization or individual without personal loss."

Let this sentiment enter into the hearts of Christian men and women in our churches; let it be taught to the children (and the important fact is too often forgotten that missionary interest begins very early in childhood) and wide, increasing, beneficent and heavenly results will follow.

EXTRACTS FROM ADDRESSES ON THE PRECEDING REPORTS.

On Educational Work.

ADDRESS BY REV. H. M. LADD, D.D.

The great American idea finds its inception and highest development in the New Testament. That idea, stamped upon our coin, greeting the immigrant in New York harbor with uplifted torch, embodied in our free institutions and lying at the foundation of all our national greatness, is heaven-born. Rufus Choate once answered a visitor who expressed surprise on finding in his library seven different editions of the New Testament and not one copy of the Constitution, in these memorable words: "You will find the Constitution of my country in every one of them." This divine idea of liberty and justice for all, glowing upon every page of the New Testament, landed at Plymouth Rock. Its essential spirit involves the elevation and highest good of the whole mass of the people by free self-government, education and religion. It pre-eminently recognizes the great fact of manhood, its essential nobility and inalienable rights. It seeks to lift the lowest to the level of the highest for the good of all. The counter idea of caste and privileged oppression landed 13 years before at Jamestown, unamerican in spirit, despotic by nature. The one matured the village, the schoolhouse and the church; the other the plantation, the cabin and the slave market. These two opposing influences widened and spread till they met at last in one long line of battle. The true American idea, for which Washington fought and Lincoln died, the divine idea for humanity, triumphed at last. And now, with the smoke of conflict cleared away, and with the experience of 25 years of doubted experiment crowned with success, we can more clearly see that the Bible and the spelling-book are essential factors in the achievement of true liberty, that indeed there can be no abiding freedom, no real justice, no permanent greatness where ignorance prevails and sin rules.

The work of this Association is, therefore, none the less important because it is intensely patriotic, as well as Christian and philanthropic. The light must dispel the darkness in that beloved South of ours or we shall never see the full glory of our undivided nation. The facts are startling and appeal to every thoughtful lover of his country. Three-quarters of the nation's illiteracy are to be found in the South. The number of African-Americans who can neither write their own names, nor read their Bibles or their ballots, is greater to-day than the whole number of slaves who were freed by the war. Of the 2,000,000 illiterate voters in the country, 1,500,000 are in the South. No wonder that politics there are somewhat mud-

dled! The negro population, which furnishes the great mass of ignorance, increases we are told at the rate of 500 a day. No wonder that society there labors to throw off the incubus! Over 600,000 future mothers of voters have no education whatsoever, and no means of getting any. These facts stand not alone at the South. They darken the whole face of political and social order, they nullify the fruits of victory, they complicate educational and religious problems, they distort all questions of race and color. There is still a slavery at the South that holds its millions in chains of bondage, a slavery not of the lash and taskmaster, not of law and the auction block, but a worse slavery of mind and heart; blasting real manhood, degrading womanhood, fostering an ignorance without hope, a religion without morality, the barbarism of Africa intensified in the heart of America.

These people, ignorant and debased, sinned against and sinning, dragging others down with them to the low level of their own moral ruin, are here, they are here to stay, and they are here to stay in increasing numbers. Now as those who fear God and love their country, what are we going to do about it? Disfranchise them? Never! Deport them *en masse?* You can not! What then? Develop their manhood! The fundamental question is not one of equality of races, not one even of equality socially, intellectually or morally. Those are matters which will adjust themselves in time. The great fact which needs to be recognized is that the blackest man is after all a man, with mind, and heart, and will, a man capable of improvement and capable of noble attainment. Nay more, that the African-American is a citizen, and a voter, and so to remain. The shadow on the dial-plate of time has moved forward too far ever to turn back for any Mississippi convention. The hand of God leads humanity backward never! Shall we ever revoke the proclamation of emancipation? Nay, we shall only learn the lesson better year by year that,

"A man's a man for a' that and a' that."

History past and present proves that a splendid order of manhood is possible to this race. His heroic bravery in time of war won the gratitude of every patriot, his capacity for education is no longer a debatable question. Every effort in this direction has yielded the largest and most satisfactory results. He is simply hungry for the elevating power of knowledge. He sees it to be truly the key to power, wealth and influence, the highway to real manhood. Here, then, as servants of God, is our opportunity for America, and for Africa as well. For the far reach of Providence points every Christianized Negro back across the water to Ethiopia, stretching out her hands to heaven. But education alone will not develop this inherent manhood. Paul, the Apostle, long ago said: "Knowledge puffeth up, but charity edifieth," and Lord Bacon echoes the same truth when he says, "In knowledge without love there is somewhat of malignity." We must, then, have schools of the right kind, in which the fear of the Lord shall

be the beginning of wisdom, where learning and love combined shall teach that Godliness is the highest manliness. This is the noble work of our Association. Such manliness, so developed, has the right of way to-day in America. All that we need is a little more Christian patriotism to clear the track. The best hope for humanity rests upon the peace and prosperity of this goodly heritage of ours. One part cannot suffer and all the rest not feel it. We are our brother's keeper, whatever his color, for his own good and our own. The initial letters of this Association have been made to stand for many things. To my mind they mean much. They mean that this society, wherever in this broad land of ours it finds a man black, or white, or red, or yellow, who is ignorant, degraded, oppressed, despised, proposes to make over that man into A. M. A.—A Manly American.

ADDRESS BY REV. JOHN R. THURSTON.

As we were listening, this morning, to that wonderful presentation of the work to be done and the work which we are doing for the mountain whites, it seemed to me as if we all must have felt that we must concentrate all that we do upon them, the call is so loud, so imperative. And the question arose in my mind, can we bring ourselves to the consideration of the case of the Negro? But no sooner had our friend, Mr. Cable, begun this afternoon, than we found ourselves swinging right back to this, which was our first work and which is yet our greatest work, because of the numbers involved. 8,000,000 of people without the full benefits of the gospel in Africa would roll upon us a great responsibility, shared, it is true, with all other Christians in Christendom; 8,000,000 of people without the full benefits of the gospel in our own land, for whom we alone are responsible, devolve upon us a more serious responsibility. It is increased by the fact of their wonderful multiplication in numbers.

What do we propose to do for them! The nation has made them freedmen, the nation has made them voters. Many feel that in making them voters the nation made a fearful mistake. Some who have been true friends of the black men for scores of years have felt this. My own firm conviction is that the fact that we have lodged in the Constitution of the United States, where it cannot be touched by any State legislation or action, a provision for the citizenship of the black man, is the sheet anchor of his freedom and of the safety of the nation. What would the freedman be to-day if that suffrage could be taken away, and we of the North and of the nation impotent to help him? With that he has a safeguard. And I believe we shall acknowledge it more in the future than in the past. But the nation, having made him a freedman, we must make him a freeman in the full possession of his powers of manhood, so that he can vote independently, competently and safely.

The task is stupendously difficult. The first difficulty is, we cannot assimilate him. We have this problem, to have those with us in a rapidly growing number, whom we cannot assimilate and shall not assimilate, and to have them, not as slaves or serfs, but as fellow citizens. No other people ever had such a problem. This difficulty is so great that Senator Morgan says it is impossible to relieve it, and the only remedy is in their deportation.

Another difficulty is the servility of their natures, which has been brought about by two hundred and fifty years of slavery. Frederick Douglass said in my hearing: "You have kept us in bondage two hundred and fifty years; you have taught us that we are incompetent to care for ourselves, and you have made us so. I ask not that we have the privilege of governing now, but that you give us a chance, and when we are competent then let us exercise it."

But another difficulty is in our way. It is in the wide difference of opinion between the two sections of the land as to what is to be done and the means of accomplishing it. The South for generations have had a feeling which they say is a native instinct, a feeling of superiority and rightful mastership, a feeling that the slave was rightfully a slave. We say he is our brother, though he be in black. We do not expect to make him a white man, but we do expect, he being made in God's image, we can make him a free man, put him in possession of the powers and capacities of his being and render him competent to care for himself and participate with us in the government of the nation. That is our faith. How can we do it? We must do it by education—that is, by bringing out of the man himself the qualities and capacities of manhood, by so training him that he shall be competent to have the responsibilities of manhood. If God has not put the capabilities of manhood into the Negro, we never can make him a man, though the whole fifty-six millions of the white race should concentrate their efforts upon it. But we believe that God has put those capabilities into the man. They have been buried by two hundred and fifty years of slavery, until some deny their existence, but we believe they are there and can be brought out. The mere fact of freedom, with its responsibilities, its possibilities of attempt and of failure, the mere fact that they are thrown upon their own resources, and must secure their own livelihood, these are great educational forces which have done much and will do still more.

We think we of the North have little to do. But there is one thing which it is competent for us to do. It is just this school work of which we are speaking this afternoon. And this is not so much the common school work, which must be done mainly by the South and the negroes themselves. It is the higher school work, it is that work which we do when we get them into the higher schools, away from the debasing influence of the home, apart from their old associations, bring them together by hun-

dreds into these schools. We obtain Christian men and women from the North, and subject the negroes to the continuous and concentrated influences of a Christian education, taking first the mind, seeking to develop it, training it by the study of mathematics, by the study of language, by the study of history, until the Negro shall be able himself to perceive truth, to receive truth and then to express it, until he shall be competent to look forth upon the universe of fact, to study it independently, to have a clear hold upon the truth, and know its vitalizing, freedom-giving power. We would also educate him morally. We would teach him, in the first place, that the fundamental thing for a human being is morality, the fear of God, and obedience to the moral law, and that religion cannot be divorced from morality any more than the part can be divorced from the whole; that religion is a part of morality in its wider and deeper sense. Taking the word of God as the basis of our education, bringing him into the perception and grasp of these facts, that by them he may come to the clear holding of the truth and under the dominion of the truth, that he may learn that religion is not a matter of emotions, is not a matter of physical and nervous excitement, but that it is the clear apprehension of truth by the intellect, the yielding of the heart and the will to the power of the truth, we would thus train him that he might have a true religion and a true morality. We would not simply educate him by instruction, but more than this, we would train him by the daily acts of a teacher, by the daily correction of his mistakes, by the daily holding of him to right judgments, and especially by the daily filling his mind with the truths of Christianity as they are to be found in the word of God. By this method we may bring him to the mastership of himself, and we may develop the possibilities of manhood within him.

We want to raise leaders. A leader must have an aim above the level of his followers, so that they can have the inspiration of it. Every such man thus educated becomes an inspiration for the whole race. He becomes a leader for them, not chosen by any ballot of men, not chosen, as it were, by his own will. He becomes a divinely appointed leader for the race. And, therefore, we want to make the most of him that we possibly can.

Every such man will become also a source of safety, controlling himself, growing into the consciousness of his rights, and feeling it if he is wronged of them. If there be not such men, this race may cost us fearful trouble. They will educate teachers and preachers. We are beginning the work. We have done some of it, but we must engage in it more ardently, more earnestly and more wisely. The church must use men and money, and we shall bring them up to competency for the full responsibilities and rights of citizenship. And that time will not be distant when, if not we, our children shall see that most difficult problem solved which was ever given to a race, and which God has given to us.

ADDRESS OF REV. J. H. ROSS.

The American Missionary Association is right, absolutely right, as tested by every test of true religion and morality, when it opens its schools and churches to mankind, to both sexes, to every color and shade and nationality; when it refuses to recognize any distinctions and exclusions which would forbid a child to be educated or a human being to be Christianized; when it refuses to compromise the administration of its principles even to suit a fraction of its own constituency. It opens its doors and cries: "Whosoever will may come." This invitation cannot be misunderstood. No Congregational church or school ought to exist in the South nor anywhere else, whose invitation is less comprehensive, or is doubtful. Least of all should such churches or schools exist where all the issues of caste are precipitated. The caste feeling expends itself not only on the Negroes, but on the poor whites, and the missionary preachers and teachers. One of the female missionaries of this Association, who has written the history of seven years' work among the freedmen, heads one of the chapters with the significant text: "In perils by mine own countrymen." She tells of being introduced to the dogs, that they might know and protect her, and of being avoided by people, who cut her acquaintance as soon as her mission was known. "Northern teachers," she says, "are mostly obliged to keep house at the South, as no one cares to board them.' A gift of $1,000,000 by check or legacy will not secure the insertion of the exclusive adjectives white or black in one of the charters or catalogues of this Association, as is found in some institutions which a private benefaction has founded and in others which Southern States aid.

American illiteracy, with all its attendant evils, ignorance, superstition, indolence, vagrancy, vice and crime, is greatest in the South, and twice as great among the blacks as among the whites; the aggregate of illiterates is greater than in 1880, even if there has been a proportionate gain; the facilities for education furnished by the church and the State, the North and the South, are unequal to the demands and opportunities; the prolificacy of the negroes is more than a match for the resources in schools, teachers and money available for their instruction. Texas needs provision for the schooling of about 500,000 children. The enrolment for 1889 was 378,767, and enrolment is uniformly far in excess of average attendance. If all the colored children in the South of school age were provided at once with adequate school privileges, there would be 255,000 candidates for admission, qualified by age, at the opening sessions of next year. Specialists affirm that 80 per cent of the colored people in the 16 Southern States, and 30 per cent of the white population are illiterate. The Annual Report of this Association affirms that "the blacks who cannot read are considerably in excess of the original 4,000,000 when emancipated." The last report of the Freedman's Aid Society of the Methodist church says: "There are more illiterates now than in 1880."

Of course, under such conditions religious work must take on educational forms. But the education can be Christian without being sectarian. It can teach Christianity and ethics without propounding any *ism*. It will need to be as broad as the needs of degraded human nature. Hence the American Missionary Association is a university, a college of colleges, a school of schools. It receives the whole personality for education, soul and body, heart and mind, the inner and outer man. Its work is Christian, moral, educational—in the sense of training and filling the mind—and industrial. Happily, the Association is conspicuously successful in executing its mission. It teaches the Bible, it promotes the observance of the Sabbath and temperance, it secures conversions and welcomes revivals, and now informs its constituency that many more souls count the place of their birth in its schools than in its churches, and gives satisfactory reasons why these things are so. Three out of five missionaries in the East Central African mission of the American Board are graduates of Fisk University, and three of its former teachers are laboring in India, Turkey and China. One of these graduates, stationed at Kambini, addressed the Board most pathetically at its recent session in Minneapolis. "To me," says Judge Tourgee, "the fact that the American Negro is ever a Christian is the greatest of miracles that has been wrought since the grave yielded up its dead."

But the schools suggest civilization as well as Christ and Christianity, the civilization which means the entrance of colored people into all industries, occupations and professions. Ninety-eight out of every 100 of the 16,000 colored teachers of the South, who are chiefly engaged in teaching their own people, were trained in schools supported by Northern churches and money. There are no facts more instructive and inspiring in the catalogues of the chartered institutions of our Association than the columns which disclose the present occupations of the graduates. It is refreshing beyond measure to read of pastors, teachers, music teachers, professors, principals of high and common and industrial schools, medical students, lawyers, legislators, editors, clerks in the pension office, mail agents, and to learn of home-makers and house-keepers who make home a heaven, and train their children in the nurture and admonition of the Lord. There is an inexhaustible supply of white robes, and starry crowns for the agents and beneficiaries of such Christ-like work.

"The New South" is newer than the South of 1860 or 1865 in every particular save *caste*. Newer in gross population if in nothing else. Twenty-five years have elapsed since the close of the war. A historic review of that period would review less than two-thirds of the history of this Association. "The New South" is a name to conjure with. None knew the fact better than its business men. A new industrial South, chiefly affecting its cities and towns, certainly exists, and the Negro has had an immense share in producing it and reaping its rewards. He is a property-owner in many places. His total wealth of $200,000,000 is the difference in the

average between nothing at the close of the war and $25 now, or $1 a year increase of capital for each member of the race. The few, however, possess it, the many are indescribably poor and shiftless. A Negro is doubly responsible for the fulfilment of the law of love and sacrifice towards his own people. No Negro ought to be rich for a long time to come. Too many Negroes side by side with him are still in Egyptian night and are slaves to passion and intemperance, whom consecrated men and money can liberate. The Negro should be not only the beneficiary, but the patron of the Christian schools for the education of Negroes. The Southern white man, if he has learned the chief lessons of the Bible, and of American history, if he is susceptible to the calls of God's providence, is beckoned to a unique Christian stewardship. What the low European foreigner is to the North and the Middle West, and the great Northern and Western cities, what the Chinaman is to the Pacific coast, that the Negro is, and is to be, to the New South, a ward, a subject of Christian kindness, a test of piety and patience and beneficence. There is a new North, much of it born since the war, with an open hand and heart and purse, to match and welcome every member of the veritable "New South." The potential promise of God to all alike is, of new heavens and a new earth, of all things made new by the workings of Christian faith, and divine, self-giving, self-denying love.

On Church Work.

ADDRESS OF REV. A. H. PLUMB, D.D.

I have but two thoughts which I wish to throw out and enlarge upon briefly, in addition to what has been read. I think it will greatly aid our faith and patience in this work if we consider, and keep freshly in our minds, how high a position it is that we raise our colored brethren to when we place them in a regular Congregational church. I think if we remember the low conditions in which the report says the work must be undertaken, the constant supervision which it now requires, and the slow processes of education on which we must for some time depend, we must have patience before we can expect to find our colored brethren occupying this very high vantage ground of Congregational church members. You know it was stated recently in Congress that the Jesuit missionaries in California had been engaged some 200 years in their work with the Indians, and they have left them now just as helpless and dependent as when they began. Now, the educating power of the Congregational church looks for a different result after a much shorter period of effort. Is there any higher organization on earth than a Congregational church? There is of course a difference between Congregational churches according to their accidental features, or the

relative culture of individuals in various societies. But when we are considering organizations as such, we look, do we not, at the methods that they employ, at the principles of their organization, and at the directness with which their power is brought to bear on the highest interests. Considering the Congregational church in that view, I submit that it is a question, at least, whether it is not the ranking organization on earth. And in so far, then, as a Congregational church rises to its true character, it is not only germane to our republican institutions, but it is the high ideal of holy effort, a self-governing body of Christian men, subject to no authority under Christ, founded on the word of the living God, engaged in promoting, bound by covenant, and organized for the purpose of promoting the kingdom of God on earth. Now, to bring our colored brethren from that condition which has been described in these able and thrilling addresses this afternoon—a condition which is the natural consequence, not of their fault but of ours—to bring them up and array them in Congregational churches all over the land of the South, putting them into self-governing organizations, to look out into the kingdom of God, and to marshal their forces for an intelligent promotion of it; this is a great enterprise, and we should be patient in accomplishing such a purpose. It will take time to do it, it is worth all the endeavor it will cost, and it is a grand result that we hope it will show.

The other thought that I wish to present relates to the moral condition of the colored population of the South which has led many very justly to remark upon the need of ethical teaching, the preaching of righteousness. Now, it is very common everywhere to say, that is what we all need, and I suppose it is. But my question relates to the best method of ethical preaching. What is the best method in which we may secure this practical righteousness that we want to have exhibited in these church members at the South. I remember when I was on the committee for two or three years for the revision of the constitution of this Association, with the late Gov. Washburn and others, that there were some thoughts thrown in about leaving out the word "evangelical." While we greatly rejoice in the lovely ideals that some of our friends who do not call themselves evangelical but who co-operate with us in our work, present in their lives and in their teaching, and while we gratefully accept all that they can teach us in regard to wise methods of philanthropic endeavor, we have to say that a mere wisdom of method or perfection of ideals in our Christian work is not the most difficult thing, the most desirable and essential thing to secure, but it is power, it is motive, it is impulse, and the great impulse always comes, according to the apostle, from Christ crucified, who is the wisdom of God and the power of God unto salvation. That is to say, omniscience and omnipotence could no further go in motives to lead men to practical righteousness than in the motives presented on Calvary. And therefore, while we rejoice in all the co-operation that may be had, and in all the lessons that we may learn, from the spirit and the wisdom of our friends

who do not accept the evangelical basis of this Association, we still hold that the great need of the South, and of the world everywhere, of practical righteousness, of sound ethical teaching, must be met by founding our ethical teaching on the great doctrines of the evangelical faith.

I remember when this society was founded. And when I recall those sainted men who were fathers in counsel and action in those momentous years, I rejoice that from the first to the present time the teachers who have gone forth from this organization have been those who have seen the Lord, and have gone forth instinct with love and passionate devotion to Him who died that they might live. There is the secret of the power of this Association, and there will be its success in church work in time to come.

ADDRESS OF REV. A. J. LYMAN, D.D.

No more felicitous impulse of hospitality has graced this Commonwealth for many a day than that which led the Christian citizens of Northampton to offer their homes, their churches, their beautiful and ancient town, in welcome of the anniversary of an Association whose watchword is *Education with Religion* for an emancipated race.

Our Association is philanthropic, is patriotic, but its inner spirit carries the specific sense of the interdependence between the school and the church, the two agencies which alone can make philanthropy wise or patriotism pure. I defend not only the importance, not only the legitimacy, but the necessity, the ethical obligation of incorporating the church idea with the school idea at the South. It is the logic of the connection between the source of supply and the final product.

The true idea is this: When a church is established, first put over it an educated colored pastor, then establish by its side a school conducted by white teachers, and let these two institutions advance together; play and interplay upon and within each other. In such duplex establishments appears the finer point of our peculiar work as an Association. The very inner-essence and impulse of this society, whether we regard its constitution or its constituency, finds in such a duplex establishment its fitting and final logical expression. And we also, as we believe, herald in this the philanthropy of the coming age. But in order for this result, the theological seminary is indispensable and it must be also developed in connection with our great schools. These universities must be crowned at the top with theological departments, the product of the schools on the one hand and the feeder for the pastorates on the other—just as your reservoir is the product of the innumerable free springs of the hills, and is also the source of supply to every well-ordered fountain and faucet within your dwelling. Whoever, then, in the next decade, will give a dollar, or a thousand dollars, or ten thousand dollars, to our theological work South, will strike right upon

the nerve of the most peremptory need in the South, and, perhaps, in this land to-day.

Your gifts will, through our hands, find a service in which both ideas are embodied; schools which will create churches and churches which will maintain schools, and, over all, chartered university institutions, which in their academic and theological departments, shall be in sympathy with both. It is along this high, specific, double-tracked road; it is as embodying this blended and blessed truth of the higher civilization of our time, that your gifts will flow. The time has come to strike this chord, and to strike it with both hands. It is as practicable as it is imperative.

The ethical and pure church, corollary to the school; the intelligent and free school corollary to the church; each thriving better in the light of the other,—this, which is the proud maxim of a finished Protestantism, we dare to apply to the initial efforts to raise a race. We repel the insinuation that we had better be contented with a method a little more sectarian or provincial. We say: If intelligence and faith are to go hand in hand in Massachusetts, then let them be *trained* to go hand in hand in Mississippi and Georgia. Shall we put asunder for the black race what God hath joined together for the white? On foreign fields, the whole grand drift to-day of our majestic American Board, which may God speed, is to draw still closer, rivet tighter, weld in one, the school and the church. Shall this noble policy, so vivid with truth, so vital with power, so in tune with the time, be applauded among African races abroad, but discredited among the African races at home? Not so. We run up both flags. So shall we best fill up the closing decade of this nineteenth century. So shall we best be ready for that magnificent twentieth century, whose advancing bugles we are already beginning to hear through the defiles of the mountains. For that great coming century will unite, not disunite, its higher forces. Its philanthropy will be intelligent; its intelligence, Christian. Its passion will be to serve; but the passion of that passion will be to serve intelligently. Science and faith will come nearer together. The school and the church will join their hands. The sword will hang in the hall. The javelin will no longer hiss in the air. The intellectual and religious impulse will move together in one direction beneath the sweep of one common wind. We, then, in our specific principle and work, square the yards of this Association to meet and greet that coming wind. The old ship whose invincible armor the cannon shot of war could not shatter, spreads her sails towards those grander skies. May those sails never be furled. May wise, strong hands be ready to take the helm, when the hands that have so wisely and strongly held it must relinquish their grasp. And with all of us, not only in the light of the new century, but in the midst of the nearing shout and splendor of the eternal world, may it be our joy to the last that we have served a cause so holy, a race so needy, an ideal of service so finished and noble.

On Mountain Work.

ADDRESS OF REV. NEHEMIAH BOYNTON.

I believe that it is the mission of this committee to say to you who have prayed so patiently and who have labored so hard with relation to this mountain work, "Now, in God's name go forward."

It is Goethe who has given this significant statement, that nothing in the world is so dangerous as active ignorance. We can get along well enough with the ignorance which screens itself from public view and which seeks not to impose itself on the world, but that ignorance which steps out upon the arena of human life and prides itself upon its lack of intelligence and seeks to exercise in life a large influence, that is the ignorance active, which is, after all, the most dangerous element. Our church and State are bound together to-day at least in this, that this active ignorance in our land must everywhere be put down and crushed out by being supplanted by an educated, intelligent influence, which shall make men not only able to exercise knowledge and forethought in the affairs of the world, but which shall make them able to understand the principles of righteousness and apply them to their own lives, to come out into the world to share with us the common toil of elevating hosts of ignorance into the armies of God. The thing which these brethren of ours in the mountains have about them first of all is this active ignorance. The men there are independent. They are brave. But they are ignorant, and they glory in the fact, many of them. There are preachers in those mountains whose boast it is that they have never been polished off within the college walls, and that, therefore, they are able to give the people the pure and unadulterated milk of the word. There are preachers there who have never sounded to their depths the ten commandments, that they may apply them to their own personal life.

That is active ignorance in the mountains of the South. Like priest, like people. If you will go into those homes you will find precisely this same active ignorance. While there are pure, noble men and women there, waiting, as it were, at the door of civilization, yet the facts are such as to impress upon you the one truth that these people need primarily to be lifted up above themselves, one arm beneath them being the arm of education, and the other the arm of evangelization, in order that they may be the citizens whom our country must have or perish; in order that they may be the Christ-men or the Christ-women that we must have in order to save this grand old nation of ours.

What are we to put over against this active ignorance? Shall we put simply the evangelist? If we are to put simply the evangelist, we might as well withdraw him, for there are evangelists there now.

If you attempt simply to evangelize a people and do not give them an education to make that evangelization stable, you will have done a work which in very many instances will have been completed in time, when that work ought to have wrought out its most important results in the human soul through all eternity. And so, while urging the necessity of more evangelists, let us emphasize especially the need of leaving where the evangelist has gone a school into which boys and girls may be brought, that the Christian life which has been kindled in their souls may, by an intelligent, Christian education, be fanned into a flame whose light shall give warmth and heat, and bring others under the influence of its power.

Why should the American Missionary Association put their schools in? Why, while they have the public school? For the simple reason that the schools of the American Missionary Association are by all odds the best schools in the mountains. The public schools run only from three to five months in a year, and the teachers, who are often incompetent, bid for their positions, and the lowest bidders get them. The American Missionary Association put into those schools those who have a desire to educate on the one hand and evangelize on the other, who have married the head and the heart, and who desire to give to those young people not only a liberal education but a Christian education, so that every school which the American Missionary Association plants there is an evangelist, speaking, not one month, or two months, or five months, but all the year; and every teacher that the American Missionary Association puts there is an evangelist, too, working for the souls of those bright, hopeful boys and girls, while they labor over their heads. Give them, then, the schools, and give them that for which they ask this coming year, more money for more schools, if you would realize your largest results.

I want to say to you that active ignorance in the church of Jesus Christ is just as terrible and horrible as among the mountaineers of the South; that if you and I do not know as Christians about this work which the members of this Society are doing in our behalf, we are among the number of those who in their active ignorance are every day working ill to this land of ours. Investment always waits on intelligence. Your investment for this mountain work, my brethren and sisters, will depend upon your intelligence in the work. If you are actively ignorant about it you may give $5, or $10, or $50. But if you are really intelligent about it, if you have taken it upon your hearts as Christ has taken it on his heart, then in place of the $5 bill, or the $10 bill, or the $50 bill, you will give unto the Lord proportionately to your intelligence.

Ah, my beloved brethren, God is testing us as a people to-day. He is not asking for our martyrdom, he wants our money. He is not asking for our death, he wants our life. And the crowning test of these closing years of the nineteenth century is whether in the place of our death we will give much more, our life; whether in place of our martyrdom we will give

him our money. And in the year 2,000, twenty years hence, the world will know whether we have had courage, strength, resolution and sacrifice enough to answer the request of God in God's own way. Do you remember having ever read in that novel, "Wilhelm Meister"? Wilhelm was taken by a beautiful maiden and escorted into the Hall of the Past, and saw on the walls everywhere pictures representing the progress of humanity. After a while they came and stood face to face with the tomb of the man who had built the hall, and as they looked for an epitaph they found one all unlike the one that you and I would have placed over our graves: "Think of living." And as they went on a little further they came upon the funeral of a beautiful young girl, and from those robes of death there seemed to leap into Wilhelm's soul this saying: "Think of living, Travel back again into life, take with you holy earnestness, for only earnestness can make life eternal." Shall we take that word earnestness and expand it until it shall be the equivalent of that other word righteousness, and shall we take that righteousness and put it over against the hearts of these mountaineers, by our gifts, and our sacrifices and our prayers? Let us think, think of living, and as we travel back again into the dusty roads of our life of toil let us take with us for this mountain work a holy enthusiasm and earnestness, realizing that earnestness alone, in relation to this, as in relation to every thing, can make life eternal.

ADDRESS OF REV. L. E. TUPPER.

I am not here to make a set speech before you. I am more at home in the little mountain cabin than I am before such a great audience as this. But if the sorrow, and the cares, and the toils, and the longings of the mountain people of Kentucky could move you as the sorrow of Jesus Christ and his life can move those men who cannot be stirred by the threat of death, I shall hope to reach your hearts. I am not a speaker. I am one of the antennæ, one of the feelers of the American Missionary Association. I am familiar with the suffering and the cares and the needs of the people in this abandoned portion of our country, and I come here to you from the mountains that I may bring you more into personal contact with this people who have fought your battles from the Revolution to the Rebellion, and to lead you to think about the people of Kentucky in whom I am more particularly interested.

They are a proud people. Don't call them the poor whites. I have eaten in their cabins and slept in their beds often. They are not the poor whites. I want you to understand that that is a misnomer. They are the proudest people in the United States, although ignorant and poor enough, God knows, in everything that makes men rich in the common meaning of the word. They are not poor in that which will give them the power to rise. They are not poor when it comes to handling the long rifle and standing

up as a bulwark between the nation and its foes. I want to tell you that the hope of our churches is in the mountain teachers from Kentucky. You pastors here, when you meet your men on the street, talk about business, I suppose, and about religion if you are asked about spiritual things. But religion is the subject of conversation between the pastor and his people in Kentucky. In Williamsburg there is now a church of eighty members, and I will match them for daily and hourly conversation of Jesus Christ against any church anywhere.

Now, what do we want? We have got the starting point. We have got the hub of our wheel. We have the work centered in Williamsburg. We have the academy there, and that will fit for our Northern colleges, and now and then we choose out from those who come and stay with us them that we think are called of God to preach the gospel, and those we are trying to send here that they may take up the work and carry it on where we cannot. But the great majority are going to carry back the bread of life to their people.

Now, we will start from Williamsburg. There is Pulaski where there is no educational centre. Recently, a few girls of that county, who had never seen an oil lamp, came to us, and left us four months later, after having been instructed in the art of the housewife, and having studied hard and done good work; they will move out and do good service in Pulaski. Further north is Clay county, and from that county a man in middle life came to see what we could do for the people there. He said: "There is not a church or a school in Clay county; for God's sake come up and do something for us there." And on the first of January he is coming down to Williamsburg, and he and his wife and three children will take their places side by side in Williamsburg Academy, and when this man has received his normal training and goes out, I want you to have a school-house ready for him, and a church and a pastor to carry on the work which he will begin. Then there is Harlan county, in which there have been twenty-six murders this year. But there are good men and women in Harlan. Give me a church and school in the centre of Harlan, and I will make it as safe to hold court there as it is in Northampton, with God's blessing, in six years. And then there is the other county stretching away, a hundred miles of solid unbroken wilderness. I love those people. They sit there by the pool of healing and they stretch out their hands to you and they say, "There is no man, Lord, to help us down into the pool." We want money, yes; but more than that, we want men. The women will come, we can get plenty of them, and they do noble work, but we want men. You send your sons down there to invest in the mining business and they work in those boom towns, and they are good men and they go into the churches, but we want to preempt that country for God. We are gaining on it, but we want to go into those larger counties and take possession of them in the name of the Father and the Son and the Holy

Ghost. Now is the day of salvation for that people. If we can go in now, before the railroad, we can save that country. If we wait ten years, until those mines are operated, until the Northern miners get there, until Northern capital comes there, seeking money and not men, we have put off the millennium, as far as that country is concerned, a score of years. We can strike now and save the country for God. You can help us. Will you not do it? Will you not do it?

On Indian Work.

ADDRESS OF REV. ASHER ANDERSON, D.D.

More than the expected comment upon the Annual Report do we find occasion to say at this time in behalf of the Indian. While it may not be considered the most appropriate thing to exceed the limit of the present occasion in discussing the relation of the Government, nevertheless, there is that in Indian affairs which calls for something more than has already been said. He who has kept himself informed of the progress which has been made during the past year on the civil side, will recall many reasons for gratitude, since it is doubtless owing to the influence of the Christian element in our country that the standing army and the unscrupulous agent are fast becoming the things of yesterday. The reservation system, it has been admitted, is a signal failure, and the severalty plan will now be adopted. This, with well-appointed legislation, will go very far to insure to the Indian a safe home and citizen privileges. The plan which Gen. Morgan would have elaborated, which plan was announced shortly after the meeting of the Association last year, intends bringing under secular instruction all Indian youth of school age who may be under the control of the Indian Bureau.

It seems that there are about 36,000 children of school age, and an average attendance of about 22,000 may be expected. When this proposition was made, there were only 12,000 pupils in the Government schools. The plan proposed would provide at once for 17,000 in Government boarding schools and 7,500 in day schools. Gen. Morgan was hoping that during the year fully one fourth of the Indian youth would be provided for. It is a very interesting fact that this came to us very soon after Bishop Whipple had said in the presence of the Association last year, that the Indian's needs consisted of three things—first, personal rights in property; second, citizenship, with a knowledge of how to use it, and protection in its use; third, education, and that in English. With the spirit of the one representing the church of Jesus Christ, and the spirit of the other representing the Government, one cannot fail to see that the mental and religious elements of the Indian life are about to receive a condign respect, and for this God's people ought to be profoundly grateful.

It is very true that the reservation system has been an insuperable impediment in the way of civilization. Now, however, he will be found among other men, to be treated no longer as a savage but as a man. Fellowship is no small element in salvation. No sentiment can be more inhuman than this—that the only right an Indian has on 160 acres is the right to lie down and die. Such a spirit would defeat the humanity of Gen. Morgan's purpose. It may surprise many to learn that the Indian schools under Government care have never been in such good condition as during the year ending March, 1890. The average attendance during the last quarter, and no new schools had been formed, exceeded that of the corresponding quarter of the last year by more than 1,000. What, more than that fact, shows how earnestly Indian youth desire education? What, for an argument, may be pressed for sufficient appropriation by Congress? In 1876 $20,000 was appropriated. In 1890, $1,800,000. Surely it appears better times are coming for him whom the Government declared a nuisance and a burden and fit only to be killed. If, now, though good plans have been scouted as visionary and impracticable, if, now, the Government would establish a system of schools after a plan somewhat like that of the public school, so that the burden of educating the Indian youth will fall altogether into its own hands, and thus allow the Christian churches to maintain their work along religious lines—exclusively if possible—it will not be long before the 262,000 dark children of the West shall have become evangelized, and enjoy their homes, well ordered under the auspices of the gospel of the Son of God.

The time we are praying for that it will speedily dawn is, when "the Indian races of this land shall be absorbed into the body of our citizens, and the specific Indian problem will be merged into the great problem of building up a human brotherhood, which the providence of God has laid upon the American people." Brethren, if the Indian had no soul, if he could not be converted to Jesus Christ, if he felt no need of the consolations of the Gospel, then might we call back all our teachers and make no longer effort, but allow him still to be the despised mendicant of the nation and the victim of the politician. But God has opened the door. The day will be deferred only because of our faithlessness. And if long postponed it will be to the discredit of a spirit which tends to weaken all religious life, reproaching the love of Him who would as gladly dwell in some lowly Indian soul, as in your soul or mine. But the Christ who died for you, died for him, and the work that means his redemption is as clearly involved in the terms of that commission in the interest of the most ignorant Indian as in the interest of the most precious child any of our home circles may know. The duty is clear. May God graciously help us to accomplish it.

In one of the stones of the Memorial Bridge at Milford, Conn., dedicated on the occasion of the 250th anniversary of the town, is inscribed the name of Thomas Welch. It appears that this Thomas Welch bought

at public outcry the land that is known as Welch's Point, for about $100. There were twenty acres. The Indians had given a deed for it, and received in return six coats, two blankets and three pairs of breeches. That may have been a bargain after the "nutmeg" order. There is something sad about it. Much better is the spirit of him, who, at his conference in Northfield last August, followed an address upon Indian work with a remark somewhat like this: "I do not know if the land I occupy was paid for as it ought to have been; but now let's pay our debts."

ADDRESS OF REV. GEO. E. HALL.

One of the grandest works of Christian philanthropy in revolutionizing and re-shaping the conduct of a nation, is indicated by the changed attitude of our Government towards the Indians. The conflict of justice with injustice has resulted in this case as it always does when the conflict is over. Justice still remains. A great battle of conscience against brutality and crime has been won. A greedy and merciless policy, long continued, which aimed only at robbery and extermination of the Indian, has, we believe, been forever abandoned. Henceforth, this nation will treat that people as children and citizens of the republic. The agitation that had its beginning in the pleadings of a few missionaries, reinforced by an occasional story of wrong told by some Indian, has gathered wonderful interest and force during the last few years, and the conscience of the nation has asserted itself respecting the duty of the Government to the Indian tribes. If conscience were not already dominant on this field, the business intelligence of the nation must be convinced that the Indian problem could never be settled by warring with them and supporting them as criminals or paupers. Having sacrificed thousands of brave soldiers, and having expended $500,000,000 in fighting the Indian, this nation is now beginning to see that he is included in the Declaration of Independence, partially persuaded, at least, that the descendants of the original Americans—the red men—as well as the white men and the black men, are entitled to "life, liberty and the pursuit of happiness." Missionary labors have clearly revealed the capacity of the Indian for civilization, thus refuting the shameful slander that "the only good Indian is a dead Indian." All skepticism on this point must yield before a knowledge of results already secured through the school and the church.

Some idea of the advance made on the part of the Government is shown by its appropriations for the education of the Indians, the sum for this year being ninety times as large as the first appropriation ($20,000) made only fourteen years ago.

I believe that the civil powers will go forward in the work of educating the Indian, seeking to render to him what is long overdue and to atone for the past by redeeming the future.

I have spoken thus briefly concerning the civil aspects of the case only

to emphasize more forcibly the enlarged opportunity that calls to the Christian church, and to the American Missionary Association as the honored agent of our Congregational churches, whose agency under God has been second to none other in bringing the nation to a realizing sense of its sin and its duty. As Christian patriots and members of this Association, we can do no less, without shame and confusion, than to press on and take possession of the widening field. The church must keep pace with the Government in its work of education. The prophet of reform must not lag behind those whom he has roused to action. An educated Indian without the gospel would present a more serious problem than does the Indian savage. The education that goes with real evangelization, or the education that evangelization goes into, is the only training of the heart and mind that is worth giving to any people.

I am glad to plead for the Indian because the motive that moves those who go forth to bless him must be the least complicated of all motives underlying Christian service, and the nearest to that which brought Christ to you and to me. I think I hear the Lord, our Master, saying to this Association, as he looks upon its Indian missions: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." It is an especially commendable thing that this Association does more, proportionally, for the Indians than for those people who promise greater returns in this world. I am often reminded of the saying of Oliver Cromwell: "A man never rises so high as when he knows not whither he is going." We fall below the highest possibilities of faith and power when we wait for other motives than those which spring out of the heart of Christ, and lead us forth not knowing whither we are going, only that we may bless a soul. This Association goes in the name of Christ to save and uplift souls, while national security and harmony and glory are secondary considerations.

On Chinese Work.

ADDRESS OF REV. J. G. JOHNSON, D.D.

I am very glad that the first time I have the privilege of standing upon this platform I am to address myself to a work so easy. This work among the Chinese under this organization has been going on about twenty years, with every evidence of success that is granted in missionary work. Those evidences are awakened and continued attention, the unquestionable conversion of 800 since the work began, and more than 50 during the past year, and unquestionable evidences of Christian growth and service, as we have seen by the amount of money contributed by these new Christians to the work among their own race in this country and in their own country. There do not seem to be two sides to this question.

We are told that the Chinese are coming to our country in such hordes that the whole Pacific coast will become by-and-by filled with that race. But to-day there are only about 125,000 of these people in this country, and 11,000 more have gone home to their own land than have come from their land in the last two years. In this great effort to resist the on-coming of these hordes I really think that our American people are liable to that strain that the foot-ball player sometimes suffers when he delivers a tremendous kick and there is no ball to receive it.

We are told that these people are coming to compete with us in the matter of cheap labor. But the fact is, they are very acute and shrewd. They know their own value. To-day, in San Francisco, the Chinese servant gets more wages than a white servant because he is worth more. The Truthful Jamses and William Nyes are ruined, not by cheap labor, but because the Chinese can beat them at their own game.

And then again, we are told the Chinese are so vicious! Well, original sin is bad wherever it appears, in a Chinamen or an Irishman. It is bad enough, but I think if you go into the quarters occupied by Chinese you will find that the vice is not so contaminating, so dangerous, so threatening to life and property and good order, as it is in similar quarters occupied by immigrants from other lands. We hear of no such troubles on their account as there are to-day in New Orleans from the Italians. We must prevent foreign countries from pouring in on us their paupers and criminals, but our lines of restriction must be vertical and not horizontal. We violate our traditions, we violate our treaties, we violate our honor, when we put on the statute books the laws that are now there, expelling and resisting the incoming of these simple people. With the limitations of travel, there can be no immediate danger to our morals or to our civilization from such of the Chinese as can come.

But another reason for alluding to this legislation is this, that a great responsibility is put upon the Christians of this country to make plain to these people, who are by no means lacking in intelligence, that our civilization and our morals and our good sense are not expressed either by the mobs of the Pacific coast, or in the laws of our Congress, which have been passed at the bidding of party leaders from motives that will not stand examination. And here is our opportunity as Christian churches. The American Missionary Association offers us the chance to bring to bear upon this people the evidences that such violence and such legislation do not express the Christian sentiment of this great people. Let us avail ourselves of the opportunity.

But another reason why the work appeals to us is this. There are many persons whose sentiments are illustrated by one who spoke to me a few days ago, a fair average specimen of the members of our churches. He said to me, "Can you make it plain that there are any really converted Chinese? These people come into your Sunday-schools, of course, that

they may learn the English language and make their services more marketable and more valuable, but who ever saw a really converted Chinese?" Now, this sentiment prevails much more widely than is supposed. The great mass of our churches are taking Christianity for just what it is to them, and are perceiving in it just that which ministers to their cultivated tastes and developed minds, and we are suffering immeasurably when we are losing sight of other elements of this Christian faith which are necessary to our own nourishment, but which apply also to these who are lowest down in the scale of civilization. I can well believe that our Lord had reference to us as surely as to those disciples who were about him when he took a little child and declared, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." And it may be that God is placing these children in the midst of our churches, and is pointing them out to us, and saying to us, "Unless you can conceive of Christianity as having another and higher aim than to minister to your gratification, even though it be your spiritual gratification; unless you can come down to the level of this little child in the simplicity of your faith, even you, with your possessions and your development, cannot come into the kingdom of heaven." We shall never be strong or rich in our Christian experience while there prevails in our churches the belief that the Christian faith is not adapted to the Chinese, that it is not adapted to the humble, the degraded, the poor and the ignorant.

And there is another reason—I hasten on—why we need to hear this appeal. And it is this. Whom did our Lord mean when he said that by ministering to one of the least of his brethren of our blessings, we minister to him, who was enabled thus to sacrifice himself? Where shall we go to find these least brethren of Christ? We have not discovered all the resources of the Christian faith, we have not reached the full extent of the energy of our own Christian character, until we have reached out to the very frontier to find those whom our Lord commended to us. Many of us who have preached the gospel, and many of those who hear us, and are suffering from spiritual dyspepsia because of constant feeding upon the truth with too little exercise—we need ourselves to go and find those least among the brethren of Christ, and make our tools more sharp and more penetrating by the exercise of them in such quarters. And those in our churches who have had but a limited conception of what the service of the Master demands can be immeasurably benefited if, when there shall drift into our Sunday-schools one of these almond-eyed children of the Orient, they shall try to bring to his apprehension the truths of the Christian life. God is giving us an opportunity. Let us not fail to avail ourselves of it, for the sake of the churches which we love, the church of God on the earth, and for our own sake. Let us gladly hail it, for the sake of Him whose love is universal and includes all his creatures.

GREETINGS FROM KINDRED SOCIETIES.

After a brief introductory address on the plan of the meeting, which was to have greetings from representatives of the allied Congregational benevolent societies, Dr. Strieby called upon Dr. Wm. M. Taylor to speak in behalf of the American Congregational Union. Dr. Taylor is President of both this society and the American Missionary Association, and when at the close he dryly remarked that this was the first time he had ever undertaken the part of "two single gentlemen rolled into one," and if he had not made a success of it he hoped the audience would give him credit for making the attempt, there was hearty and prolonged applause.

SUMMARY OF DR. TAYLOR'S ADDRESS.

He was there to bring the greetings of the American Congregational Union. That Union fully recognized the greatness of the American Missionary Association's work and the urgency which had demanded the taking up of this work and the carrying it through. From the very first, the Association has been in the right. From the beginning, it has been the friend of the Negro and the slave. The Association has done a work that had to be done for the maintenance and prosperity of the nation at large and we feel that your work has been demanded by justice.

When we remember the injuries done to that down-trodden race, Negroes who for years have had the rightful wages for their work withheld from them, we cannot but rejoice that we can help them and that we are but paying a debt we justly owe. We recognize that you are saving the nation from a calamity which would undoubtedly fall upon it. If such a work is neglected everything may go along all smoothly for awhile, but soon the Nemesis of neglect will come about and the result will be the destruction of the community. There was a long period of neglect in India under the hands of the sluggard policy in England which sought its own aggrandizement. But in 1857 there was a terrible mutiny and the whole thing was changed.

There was a period of neglect in this country followed by the crisis and mighty dissension resulting from it. The neglect of the helpless and down-trodden had its penalty in a long and destructive war. Now the American Missionary Association, by the education and evangelization of the Negro, is seeking to lift up the race, so that peace and the best prosperity, which is righteousness, may ensue. It is a noble task and deserves all co-operation and praise. Therefore, from a sister society, he brought greetings and thanks for the work of the Association, both for the church and for the nation.

We want to evangelize the whole country, not only the Negro, but to

go before the immigrants to the West and to preempt their places of settlement with the gospel. It is now a question whether God in the person of his church or the devil in the person of the rum-shop shall have the first hold on a new place.

He then spoke of the need of raising money to build churches and of supplying homes for the pastors of those churches. This is the work which the Congregational Union is doing and it is a grand and glorious work.

After describing at some length the needs and the work of that society. he said : As there are a great many to speak I will not detain you longer. Let me remind the Congregationalists, not only of the Union, but all the churches, of the work done by this Association. It is a glorious work and worthy of all the support you can give.

ADDRESS OF WILLIAM IVES WASHBURN, ESQ.

REPRESENTATIVE OF THE AMERICAN HOME MISSIONARY SOCIETY.

I am exceedingly happy to be present and to express the cordial feeling which the Society I am called upon to represent feels toward this Association. At the same time, when one looks upon this audience, one sees essentially the same audience which meets the American Home Missionary Society at its annual meetings. The constituency is materially the same, and, therefore, when we speak of one society shaking hands with the other, it is almost as though one should shake hands with himself.

There are really but two kinds of Christians, missionary and omissionary. This latter class always omits to come to gatherings like this ; omits to take an interest in the welfare of societies like these ; omits to contribute to their success, but never under any circumstances, omits to criticise the management and suggest improved methods.

But we are all missionary Christians here to-day, and warmly interested in the noble work carried on among the Negroes, Chinese and Indians by the American Missionary Association. Its continued advance and prosperity, in my judgment, are largely due to the wise, prudent, conservative business conduct of its affairs. Its finances and estimates are so apportioned that it avoids the burden of benumbing debt, and it commands, as it richly merits, the confidence of the business community. Its Executive Committee are worthy of high commendation for their conduct in not going forward until they see the funds in the near future, or at least in the future, to meet the obligations which they are about to incur. We hear executive committees oftentimes criticised by those who look abroad and see the vast opportunities of the work, but fail to realize the soul-wearying labor involved in making $1 do duty for $1,000. It is oftentimes far more trying to these executive committees to say, we cannot go to this, that or the other place, than it can possibly be to any of their constituents

to see them withhold their hand. These brethren oftentimes forget that there is a general average to be observed in benevolent contributions, and if this is neglected the treasury is sure to come to grief.

The American Home Missionary Society and the American Missionary Association are engaged upon the same work, essentially considered. In the Southeastern portion of our land we have a dark cloud threatening disaster through ignorance. Out on the western frontier we have the problem of the red man, awaiting solution after a century of dishonor. Here and there we have the yellow man, too often treated like the beast that perisheth, while in the Northeast and Southwest, over a territory larger than any of the European kingdoms, we have the Scandinavian, the Pole, the German, and other races devoid of religious privileges. These two societies are founded upon the principle that a man is a man in the image of God, and has a vested right to the Gospel held in trust by us for the race. It is difficult to see the consequences of these actions done by us through our societies. It is difficult to say what a single arm can accomplish in this direction. But when we see what the united efforts have already achieved, we see results glorious in themselves, and still more glorious in what they portend. Behind the clouds the Sun of Righteousness is shining, a sure portent and prophecy of the coming triumph. And when the day shall come, as come it shall, when the name of Christ shall be proclaimed and honored through this great nation, it will be found that these two great societies of which you and I are infinitesimal portions, have done much to bring about that peace and joy. But to be partakers of that joy we must be partakers of the labor. We of the laity must never forget that these societies are ours. We must toil for them and contribute to their support.

ADDRESS OF SAMUEL HOLMES, ESQ.

REPRESENTATIVE OF THE COLLEGE AND EDUCATION SOCIETY.

I very much regret that the Hon. Judge Shipman is not here to represent the College and Education Society. I am sure you all regret it. But I am happy, nevertheless, to come here to bring the salutations of that Society. It is, perhaps, hardly proper for me to boast at this time, but it almost seems as if we have a special claim, for have we not been furnishing to you Presidents for your colleges and seminaries, as well as teachers and professors? Yes, your teachers generally come from the institutions which we have fostered, assisted and sustained. And are not a great many of them, nay, the most of them, the beneficiaries of the College Society? I feel a little as the father and mother feel when they are called to the homes of their sons and daughters to spend the national Thanksgiving. They feel a right to be there, for if it were not for them where would the sons and daughters be?

The College and Education Society is a joint concern. Some seventy-

five years ago this coming December the American Education Society was chartered by this goodly State of Massachusetts as a society for the assistance and education of pious youth for the ministry. The College Society was chartered about twenty-five years later by this same goodly State of Massachusetts, for the assistance and sustaining of feeble colleges. Dr. Bacon once said that one of the chief ends of the College Society was to squelch out those colleges that ought not to live. Well, it has done a good deal of that, too. Our aim is to assist but one college in a State. We have planted colleges in all the States and Territories of the Interior and west of the Mississippi, excepting I think, the State of Idaho and the Territory of Utah, but I have no doubt that we shall yet be found among the "saints." Thirty colleges now in existence have been started through this society. How many young men have been assisted in their collegiate and theological course I could not tell if I would, but many thousands, and a great many of our most promising ministers and missionaries who have gone forth, not only through this land, but the other lands known to Christendom.

We are glad, brethren and friends, to be on this platform, and to lift up our hearts in gratitude to God with the brethren of these different societies. May we go forward hand in hand to accomplish a great work in this land and in other lands. God bless your society, Mr. Chairman, and God bless us all.

ADDRESS OF REV. A. H. QUINT, D.D.

REPRESENTATIVE OF THE AMERICAN CONGREGATIONAL ASSOCIATION.

I feel a little embarrassment in addressing yourself and this great audience, who have come here for special work, in representing an Association which is not engaged in certain kinds of activity, but is rather preservative. But I am happy to state that there is now for the first time on this platform somebody who does not come from the Tabernacle Church in New York. The reason why we did not ask the Vice-President of the American Congregational Association to represent the society here was because he was Rev. Dr. Taylor. And you see he has enough on his shoulders, having to preside over the deliberations of the American Missionary Association and to represent on this occasion the American Congregational Union, of which also he is President. And it shows the importance of the American Congregational Association, that it takes two Presidents of other societies to make one Vice-President of that. Regarding these several organizations, the house at Boston is headquarters. There is the Massachusetts Board of the Home Missionary Society. There is the headquarters for that section of this society. There is the New West Commission. There is the American Sunday-school and Publishing Society, which has its headquarters entirely there. The Woman's Board is there. The American Peace

Society is there, looking and laboring for the time when arbitration will settle international disputes, and leave the military establishment to serve as an armed constabulary, which may be essential after all in times when disorders may prevail or threaten. We have all kinds there. We have the various societies, and particularly the headquarters of the American Board of Commissioners for Foreign Missions. There are various other interests of the denomination represented there. We have a great library which is growing larger, and is admirably managed, and we intend to preserve the records of all the brethren and all the churches, so that if in future years you wish to see them you will find them there, including the sermons that were printed but did not circulate. The fact is about that house, it is a great center. But we understand perfectly that these great societies are all centers of influence, important centers of work for Christ, and we are all doing a work that shall be in harmony with that of each other, and promote one cause.

ADDRESS OF REV. DR. STORRS.

REPRESENTATIVE OF THE AMERICAN BOARD.

I was asked, on reaching here, to represent the Sunday-school and Publishing Society, and to convey to you their fraternal salutations, which I gladly do, but I am here principally to represent the American Board, of which I happen to be President, and to express to you on behalf of that body their most affectionate and delighted recognition of the great work which you are doing, in its connection with the work that they are carrying on. The American Board desires and purposes to carry the gospel and Christian civilization, as fast as it can, to the remotest parts of the earth, to the unevangelized nations of the world. I often think of that verse in the prophecy of Isaiah, in which it seems to me that the Spirit by whom the prophet was moved had a distinct contemplation of our time and our land. The Orientals, of course, naturally, in the progress of their thought, followed the march of the sun from the east to the west, from the rising of the sun to the going down thereof, even as we do. But there is one verse, I think it is in the 59th chapter, where, you remember, the prophet reverses that, and says, "So shall they fear the name of the Lord from the West, and his glory from the rising of the sun;" as if he anticipated the time when the West should give the gospel of salvation and of divine promise to all the world. We are doing it, or trying to do it, in our time. England, Protestant Germany, by and by France, Protestant Ireland with its chivalric temper, are to take part in the work, and our own country as well. For 80 years we have been doing this work. But it may be said, perhaps, we are not west as far as Japan is concerned. East and west are conventional terms, and in a sense we may be said to be not west as related to Japan, but we are

certainly west as related to Africa, Egypt, Central Asia, the larger part of heathen lands; and the prophet contemplated as I believe this very development in history when the gospel of salvation, of divine precept and promise, should be carried from the West to all the world. That is what we are trying to do now. Your society works into that plan absolutely and admirably, and at many points. What do we want in order to the accomplishment of that magnificent design? We want this country Christianized in all its peoples and all its regions, for the work of missions in the world attempted by this country never can be in the largest measure successful until that is realized. The chain is no stronger than its weakest link; the tree has no vigor when there is decay at the root; a mansion is never healthful when there are stealing into it noxious odors and gases from streets and sewers; and this nation never can shed the light of the gospel over other nations till it is itself glowing and incandescent with faith in the gospel and with missionary zeal.

Then we want the very men whom you are acting upon, of the red and yellow and black races, to be our missionaries to their own people. How much Japan owes to Joseph Neesima we partly know. There stood the other day on the platform at Minneapolis, Rev. Mr. Ousley, formerly a slave, I believe, of the brother of Jefferson Davis, set free by the emancipation edict, and now a missionary in Africa with his wife. And as he stood there, self-possessed, calm, eloquent, full of tact, full of courage, full of insight and foresight concerning his work, I said to myself, there is one representative of the scores and hundreds whom we want to have go to Africa and preach the gospel to their own people. And we want the best men from our German and English and Scandinavian and Celtic races, the best men and the best women, who have been taught themselves by teaching others, who have been trained for the foreign work by training foreigners in our own country, who have had a hand-to-hand grapple with the ignorance and barbarism which meet them among the races not domesticated as yet in this country. We have men from our theological seminaries. I do not criticise any theological seminary in the country. I rejoice to remember the vast benefits which I have certainly received in my life from the one in which I was trained. But I sometimes doubt whether the air on those hills of Zion is not too thin to make the richest blood, and keep the heart in most bounding motion. I do sometimes wonder whether the air does not get a little cloudy on those superior heights; and whether the sun of righteousness may not sometimes be seen through an impalpable penumbra. At any rate, while we may never forget our immense indebtedness to the seminaries for the men who have been leaders and builders in foreign lands, it is also true that the men and women who have furnished most effective missionaries of the American Board thus far are such as you have in service here, training them among the Japanese, among the Chinese, among the Indians and the colored people, to bring the gospel of Christ into most

direct and powerful contact with the hearts and minds of those whom they instruct.

We want, therefore, for every reason, to have this work of yours prosper, and go forward to magnificent success; especially because you observe, dear friends, that this is one of the points of time where the grand strategy of Providence comes in. It is a question of the convergence of mighty masses on given points of attack. Here is the whole world open to us, in answer to the prayers of our fathers. May our prayers avail for its conversion, as theirs have availed for its opening! Here are nations glad to receive the gospel. It is not at Malta, at Smyrna, or at Bombay, not at isolated points here and there. Nations are eager for the gospel, not so much for its spiritual lessons as because of the secular advantages which they see to be connected with it, the wire that talks in the air, and the mighty mechanism that goes "tramp, tramp" across the land, and "splash, splash" across the sea. They want the art and the invention and the literature, and the cultured homes and the stable governments which the gospel carries with it, and they are all ready, therefore, to receive the word of truth which came by Christ; and the gospel itself has a weight and majesty of appeal which it never could have before. The work is going forward with immense acceleration. Of the 36,000 conversions in these churches 13 per cent were added the last year. At that rate of increase in eight years more there will be 70,000, and 140,000 in eight years after that. The ratio is increasing continually. Here, then, my dear friends, here is the critical fact. Do not let us say, this society does that and that society does the other. We are all in one work, the Master's work. It makes me sick to hear men say, I will give to home missions, I won't give to foreign; I will give to city evangelization, I won't give to the Education Society; I will give to the Sunday-School Society, I won't give to the American Missionary Association. It makes me sick with disgust when any one says, I am for this or for that regiment or company or leader, whatever it may be. It is a common work, the work of all of us. You help us every hour in every day. We will try to help you by the work abroad to which you contribute so nobly.

And let us all feel that our work in the world is to send abroad the Protestant faith which has come to us through so much of struggle and sacrifice and martyrdom; to hold it and to send it; by every promise of the word, by every touch of the Spirit on our hearts, by the divine Christ, by his resurrection, by his tears and his wounds, by his glorious ascension and kingship. You here, we there, one work for one Lord! And our common errand is, by and by, not while we tarry on the earth probably, but by and by, to be able to present unto the Lord, who died and who has risen, a renewed race, purified by the truth, purified by the Spirit, as the token of our gratitude and the trophy of his grace!

ADDRESSES ON FIELD WORK.

ADDRESS OF DISTRICT-SECRETARY HIATT.

If the Negro had done no more for America than bequeath to her music his wealth of weird and tearful melodies, he would have won and justly deserved the gratitude of every lover of true, instinctive, soulful song. But more than this he undoubtedly has done, and this great assembly, convened in his interest, is a sufficient pledge that something good is being done for him.

In this hour, already filled and overflowing with pathetic melody from the cabin and the field of long ago, and yet to be thrilled by voices of testimony fresh from the scenes of action, all words not laden with experience must provoke but languid interest. But the earliest part on the programme is given to the rearmost man in all our ranks—the peripatetic missionary who collects. Possibly it may not be amiss to remind ourselves, once more, of the exceedingly prosaic truth, that money is an essential factor in the aggressive operations of the churches. Such is the thought which contents the rearmost man with his inglorious station. He abides forever in the rear that his noble co-laborers may not forever abide in arrears.

With all its force of consecrated men and women ; with all its vast investment and equipment in school and church and shop and industrial farm ; with all its riches of experience gathered up through toilsome, eventful years ; with all the prayers and sympathies poured out by righteous men and women on its behalf—all this—and without the single item of cash, our Association would be as helpless before its inviting field as Robinson Crusoe with his great canoe and no strong arms to push it out to the sea. The fiscal testimony in the Annual Survey gives ample confirmation to this view. Four hundred and eight thousand dollars collected and disbursed. Truly a munificent sum considering how much was gathered up in baskets, passed from pew to pew. And yet this golden stream was only just sufficient to keep our wheels in motion for a single year!

Now, when we consider that the expenses of the Association, because of its growing work, are increasing ten per cent. with each new year, and that forty per cent. of these collections were taken out of hands that will never more contribute, hands that are cold and still in death ; and again, that there is a distinguished minority, at least, of those who contribute to this cause, who not only accept the saying that the missionary is "one sent," but cordially enlarge the conception until it includes the missionary contribution, too, it readily appears that the discussion of the prosaic truth concerning money is well befitting to this time and place.

Reviewing our constituency, we see one class of friends on whom we earnestly rely. They are the most ardent supporters of our missions in the South and West. Their interest is natural. In these large endeavors to

uplift the lowly they find a proper sequence of their own unparalleled devotion to the slave. They bring an enthusiasm which, like their past, is martial, unwavering and full of Abrahamic faith. Out of thrilling history they construct the hopeful prophecy which cheers and strengthens the missionary heart and hand.

And this has come to be our confidence, that, so far as the Negro is concerned, the cause which opposes casteliness with Christliness shall never lack a friend, but always have a champion while a single abolitionist walks the earth. But abolitionists belong to a generation that is swiftly vanishing from the earth. On their august brows are drifting the snows which never melt. And it follows that the supporters of the Association must more and more arise from the generation which walks and thinks and believes in the living present.

The time for moving assemblies by stories of captivity and legends of the war is well-nigh gone. These are matters of a quarter of a century ago. The war was ended, the chain of slavery broken, and the forest well started in its growth upon the fields of carnage and oppression, before young men were born who will cast their first ballots in the November election. These people must be moved by a sense of present, pressing need and not by a sentimentalism evoked from the graves of yesterday. There is no terror in this thought, for ours is a progressive cause. In the providence of God there are modern motives for Southern missions.

The obvious argument which vindicates our work is the cogent, urgent argument of the field itself. It is not the field of 1865.

The ex-slave is rapidly vanishing from the scene. The word *freedman* is swiftly becoming obsolete, while the word *freeman* as swiftly takes its place. Already there are 5,000,000 young colored people in the land, who never saw an auction block and never heard the clank of a driver's chain. To them slavery is simply a tradition—a tradition often involved in deep obscurity. Let us not marvel why, but let us rather admire and applaud the parental conservatism which has prevented the ex-slave from filling the morning sky of his children's day of hope with the dark, depressing cloud of a hateful, sad, humiliating past.

These millions possess the boon of liberty, but have never learned the lesson of self-restraint. They do not bear the burdens, but wear the scars of slavery. They are pliant clay before a legion of molding circumstances, "every one of which," to adopt the words of a Southern man, "points directly to their still further decadence." Here is the field which necessitates our missions—a field which gives its own dictation as to what our work shall be. Our missionaries are not merely pedagogues setting copies for reluctant hands, pouring instruction into sluggish minds. In a large and worthy sense, they are industrial leaders. They are true Knights of Labor. They are lifting *work* from among the accursed things of an immature theology and settling it where it belongs—high among the preroga-

tives of man. If Tougaloo had done no more than teach the Negro how to use his hands, giving him the while the spirit of enterprise, it would have won a just renown among the institutions of the land. It would have made sure the prophecy of the coming time, when the great garden of the South shall have its true development, in riches and in charms, not by the stretching out of a golden wand in Northern hands, but by the intelligent activity of its own dark population.

Again, our missionaries are reformers of society. Not in that popular and sentimental way, that theory, standing on a platform, reforms society at long range. They have gone into the very heart of the discouraging field. They have found that black does not rub off and that Christian refinement does rub in. They are developing from these classes long despised, true gentlemen and gentle women, and by placing merit conspicuously before the eye, are ushering in that day when merit shall have its rightful recognition despite the present incident of color and the distant fact of servitude.

But behind and towering above the secular is the spiritual importance of our work. In the presence of these millions faith sees a providential opportunity. Multitudes of Negroes brought away from glaring desert and deadly swamp, dragged out of that continental dark which only the strong and intrepid would venture to pierce, brought here and established in the familiar plain over against our homes so that even gentle women might go by thousands teaching the Gospel which their own devoted lives so well translated and adorned! And why? Not primarily that we might dress them after our fashion plate, not that we might furnish them with ballots and give them entrance to our drawing-rooms, not, in short, that they might touch our civilization, that hem of the garment of Jesus Christ; but that they might find contact with the Son of God himself, and hear his voice upon them saying: "Son, thy sins be forgiven thee."

But more, behind the opportunity is a crying importunity. Behind the opportunity of Mississippi is the importunity of Africa.

Yonder has lain the mighty continent uninvaded by the material progress of the West—its interior full of mystery, its shore completely walled by fevers and native ferocities, aided by the inactivities and political complicities of foreign powers.

While here in the United States a great community of Afro-Americans have been coming grandly on, uplifted by the church and school somewhat toward the stature of Jesus Christ. And yonder, again, we see a man with beginnings as humble as those of Moses, entering into the vast unknown, led on and on by pillar of cloud and pillar of fire until the secrets of Africa are upon the open page and the world's decorations are upon the brow of Stanley. Is it not of God? Just as our laborers are ready to enter in, the barriers to the field are broken down. Ethiopia has *suddenly* stretched out her hands.

These are among the things that vindicate our missions in the South. There will always be at hand the spirit of conservatism crying: "Why this waste?" But we who read and love the Bible story shall not be dismayed. In the presence of censorious critics, at the very feet of Jesus, like the woman of old, we shall break our alabaster box and time will justify the deed.

ADDRESS OF PROF. F. G. WOODWORTH.

Just before I went South a month ago, I met one of my ministerial friends who asked: "How do you like the work? How are you getting along in Texas?" "Very well," I replied, "but I am not laboring in Texas." Shortly after I met another friend who asked how I was getting along with my work in Alabama. "Very well," I replied, "but I am not in Alabama." Another friend asked me how I was getting along in Kentucky. "Pretty well," I replied, "but I'm not in Kentucky." The next man got nearer the truth than either of the others when he asked: "Where is Tougaloo, anyway?" Perhaps there are some here who may be about to ask the same question and I will try to explain. Tougaloo is seven miles north of Jackson, the capital of Mississippi, on the Illinois Railroad; a beautiful location which vindicates the wisdom of the man who started the schools here. It is grandly located. It is right in the black belt. In the four counties which are north of our school there are 1,002 white children and 3,200 black children between five and twenty-one years of age. It is the black belt. A man traveling on the road will meet ten blacks to every white person and ten mules to every horse. There are twelve counties in this vicinity, a region which is as large as the States of Connecticut and Rhode Island, and yet only one-third of this area is cultivated or occupied. It was stated in the recent constitutional convention that 30,000 blacks had immigrated there because they had been given land by the railroads. There are 10,732 white children in that region and 51,745 blacks; increase of the colored people on the whole is growing more rather than less, and this is to be the greatest black population in the country. Tougaloo is right in the midst of this population and is drawing from it for its students.

We speak of the influence of the church, the teachers and the home in the North, and rightly so. You may go into the black belt, and the only influence among tens of thousands of colored people is that of the teachers from our school going about among them.

You have heard of the abode of one room with its thatched roof, and without windows. In that room ten to twenty men, women and children are eating and sleeping and living year after year. Do you wonder that the people are immoral? There is no general uplifting influence in the community. There are no books to read, but our teachers go about doing good. The leading Democratic newspaper of the South said, after our last

convention, that Tougaloo was doing more good for the State than all other influences. There is a mighty influence there and it is spreading. We teach our students to pray and to study music and we encourage them in the study of art.

Now Mississippi does a good thing for the education of its people, and I want to correct a misapprehension. Mississippi makes good provision for education. This last Constitutional Convention, I believe, has done a good thing for the colored people. It voted that if a man can read he shall be allowed to vote, or if he cannot read, but can understand the constitution, he shall be a voter. But that very thing is going to lead the colored man as he never was led before to think that education is an advantage. They have done another good thing by increasing the educational fund by $100,000.

I want to speak of another feature of our work, of the industrial part of it. We teach the boys to be farmers and carpenters, and there is a great value in it. [He then spoke at length on the advantages of the industrial department, both to the boys and girls, and illustrated the value of the studies which were taught both to themselves and to the State.] Many of the girls who come to us are grossly ignorant of the simplest household duties. Our present girls' industrial college is a small room over a woodshed, where four girls are accustomed to live a month at a time to learn the secrets of housekeeping. Now what I want is the aid of your people, and I will build a new industrial college and will transform the woodshed into a theological seminary. Well, brethren, that is the work that the American Missionary Association is doing in the South. It pays a millionfold. We are not building for a day. We are building for ages. Many wish that the Negroes were all carried into Texas, or some place else, but it is impossible. Better uplift them where they are and the time will soon be here when they will come out of their degradation into a glorious and useful life.

ADDRESS OF PROF. R. C. HITCHCOCK.

I have been asked to give some pictures from the field. It has been said that the race have no faculty for seizing opportunity. I wish to tell you of one who has filled with credit various offices—Superintendent of Public Works, Surveyor-General of the State, etc. I once asked him in a mixed company of gentlemen: "Where were you educated, colonel?" Drawing himself up to his six feet two, he said: "Professor, my education cost me just two bits. I signed to go to a night school, and attended the first night, but we all forgot to bring candles, and the teacher didn't come. But I knew how to read before that, I stole that knowledge from the white boys, my young masters; they had a tutor, and when they ran out from the schoolroom, I, having fixed in my mind the form of a letter which I had found on the stable door, in a handbill, would make it in the sand and say: "Ho,

John, I don't believe you are learning anything! Come now I'll bet you can't tell what letter that is." "Course I can, that's B." And so, like Sir William Jones making the stable-door serve as "horn book," he got his learning as he did his clothes, at second hand. I could tell many a tale of push and enterprise followed by success in acquiring learning and wealth that deserves a Samuel Smiles to tell. Oh, the day is coming when the romance of this people will be told by their own writers. The life and pathos with which they can tell it are unexcelled, the writing will come.

Five years ago in Union, one of the great cotton parishes, there was no school for the colored child. Last year there were seventeen, taught by well qualified young men and women. Three good school-houses have been erected, with rooms below fitted up with desks and blackboards, and above with settees for meetings. These were built by our boys, aided by the parents of their children. In our schools they learn to use tools, and when they go out for the summer they carry a big bundle of books and papers for the Sunday-school; and also a neat box which they have made, containing a set of tools which we lend them. Hatchets and handsaws are good missionary material. All this work in Union has been done through the agency of one young man. Picking up a little learning he drifted to New Orleans and into the American Missionary Association school. He soon learned to love God, and with this came a great love for his fellow men and a desire to help them.

Could you be at the levee when the first "upper coast" boat is ready to sail, after the close of school, a charming and cheering picture would greet your eyes. From the various schools there come bright-eyed, active, cheerful young men and women, an army going forth to conquer. Could you who have given of your substance to arm them for the fight, see them, your hearts would swell with pride and you would rejoice that you had some part in this glorious work. And grander still the picture of their return! How proudly they march up the front walk, ushering two, four, perhaps a half dozen eager ones straight from the farm or plantation, and heavenly hosts look on; there is joy in heavenly courts. They point out the objects of interest. "That's the library. There's the summer house we boys built." And with still greater pride they conduct them to the little parlor, and send for the President. "Mr. President, I've brought you these from Natchitoches, Catahoula or St. Mary's, as the case may be; John Jackson and Mary Thompson if from the Northern, Cecile Le Blanc and Theophile Beaulieu if from the Southern." These are their captives, but they wear no chain, bear no sullen scowl, but looks of eager hope. This is the way our schools are filled: do you wonder we get the best, do you wonder that our hearts are in the work? They come for a purpose. How often I have asked: "Are you a Christian?" to get as a reply: "No, sir, but I mean to be one; that is what I came here for." Last year a boy became a Christian and wanted to join our church. I knew his father to be a strict

member of a church differing greatly from ours and I did not think the boy would be allowed to join, but I wrote to the father and received this reply: "That's what I sent him there for."

Save as the boys have built them, their school-houses are poor indeed. Often only slabs or even poles for seats, no desk, except, perhaps, an enterprising teacher may indulge in a board on the top of a barrel. When, as is often the case, the room is also used as a church, there is a pulpit. This is generally made of a shoe box set up on end. And it is wonderful what a good pulpit a shoe box makes. The more aristocratic churches indulge in a strip of red cambric tacked around the top.

What has been done in Union has been done in Plaquemine, more or less in Point Coupee, Feliciana and many other parishes. And when it is remembered that a day-school means a Sunday-school, often two or three, a temperance society, a band of mercy, the results are glorious and I know there is rejoicing within the pearly gates at the results of this work. I cannot but believe this work, the raising to Christian citizenship of these millions, nearly one-eighth our entire population, is the grandest work ever given to a century to do, and I believe there is no work where a dollar judiciously expended will do as much good as in this. A boy drifts down from Union—five years pass—a whole parish, larger than some of our New England States, is reformed, hundreds are studying and reading God's word. Do you wonder we beg, like poor starved Oliver, for "more," that we are never satisfied? They come to us hundreds of miles, sometimes across the broad sea. Often mothers bring their children. We say: "Sorry, but we are full." Oh, how they beg. With tears and on their knees they beg. How can we turn them away? Could you? Last year we built a new school building in New Orleans. The third day it was full and children refused.

They have been said to lack energy. I wish I could tell a hundred stories. I must be content with one that carries me back to the times of our grandmothers in New England. Last March I was called to go out into Calcasieu parish. Duty led me way out on the beautiful prairie to a house just on the edge of the timber, built of logs and adobe. Here lived Madeline Vital and her nine children. A year before she became conscious —just what angel whispered it to her I do not know—that she was ignorant and that her children were growing up in ignorance. Away off, over bayou and swamp she had heard of a white woman, crippled in body but of good heart and mind, who had been teaching colored people. In her little cart she set off to see this woman and found she would come and teach her and her children, if she could have a room to herself and her two children with food and four dollars a month. Home she fled and she and the children went to work with ax and saw. There was timber in plenty and clay for the digging. They built a nice large room with fireplace and chimney. It must be furnished. Again the ax and saw, the swamp, bedstead, chairs,

table, but here a few feet of boards were needed and obtained from the town. Sheets and blankets for the bed, the timber fails her now. But her sheep run upon the prairie, for her the cotton grows. She spun the yarn and wove the cloth, not only for the bed but for the children's clothing. But looms cost much money, and here the ax and saw and table knife. Buying some parts beyond her skill, she made her loom. And there those children stood and recited for me the commandments, the Lord's prayer, and passages of Scripture and sang gospel hymns. Let it be remembered that one year before I visited her, she could not speak a word of English. Is there not something in such a people worth saving? It is a good doctrine, that those who help themselves should be helped, and these people are helping themselves. They reach out to us, not asking to be carried, but aided. There are scores of places where they want schools and churches, where they have made a good start, raised money and bought land, in some cases built school-house and church; and call, send us preacher or teacher, generally both—for it is a peculiarity of this work that it all points to religion as its end. I do not know of a place where they do not want the church as well as the school.

ADDRESS OF REV. G. W. HENDERSON.

I appear before you to-day as a field worker of the American Missionary Association, to speak both of my race, and of the work of the Association among my people, especially of that part of it that has come under my personal observation in the State of Louisiana. I therefore beg you to remember that what I say will be from this double standpoint, the standpoint of my own race viewing the work of the Association as its beneficiaries and the standpoint of an employé of the Association, acting under it as an almoner of the princely bounty of Northern benevolence to my own people. I do not come before you as an expert, but rather as a witness of the progress of our people, as the bearer of their gratitude and as an interpreter of what their leaders are thinking and teaching upon the question of so-called race troubles of the South.

First of all, we have the feeling that America is our home, that it is ours by a right as sacred, as invaluable as that of any other race and that here we must work out our destiny. There may be individual exceptions, but the great mass of our people, both leaders and followers, have no desire to go elsewhere and no fear that the necessity to do so will ever arise. Accordingly we are wasting no thought upon this subject, but we are rather addressing ourselves with undivided attention to the question how to make our present condition more tolerable. We are trying to hear the voice of wisdom and truth amid much clamor and tumult, and to discern the true path to a large freedom amid much chaos and darkness. There is a clear

understanding of our condition and especially of the real difficulties in the so-called race conflict.

It is becoming more and more manifest to our thinkers that the friction between the races is due not to the fact of our race as such, or to color, but to a spirit of caste. This spirit of caste is offended whenever a colored man claims the respect due to his manhood and his citizenship. We are suffering in a two-fold way. We are reproached with having a servile character on account of our former condition, and are made the victims of fraud and outrage when we try to rise above it. We believe that there is hope of a peaceful solution of this problem. Our leaders see that our deliverance from these troubles must come from education. This spirit of caste cannot long survive in the atmosphere of freedom. A large share of the solution of this question must come from our own efforts.

We do not ask social equality, but equal political rights. I suppose it is generally admitted that the War of the Rebellion was a conflict between free and slave labor, and for this reason the doctrine of white supremacy is basing itself upon the question of inferiority, and is fraught with danger to the laborers of every race. If the inferior must serve the superior, it applies to the inferior white man as well as to the inferior black man.

They say that as a race we are incapable of attaining a high Christian character, and that education will not be appreciated by us. The fallacy of these statements is easily recognized. In the State of Louisiana there has been an alarming increase of illiteracy, as large a proportion among the whites as among the blacks.

The appetite and eagerness of the colored people to obtain an education is too well known to need any explanation. Every year brings forth fresh if not new manifestations of this spirit. It is attended with interesting incidents, showing a patience, a courage and perseverance under difficulties, a willingness to make sacrifices which is a sign and promise of great character and great achievement. We feel that every dollar contributed for the help of these people will bear fruit many fold, and that the future of the race will justify every plain and reasonable expectation. I could tell you of students whose age is greater than mine, of a candidate for the ministry who replied, when told that he was too old to enter school, that he felt he could do more for Christ and his race with a cultivated mind, in a few years, than he could in a life-time as he was. I have a young girl in my class who has walked five miles this last summer, teaching school to get means to continue the course of study at Straight University.

And when we contrast the present with the past, our advantages with our disadvantages, we have much to be grateful for and every reason to be hopeful. We believe that the spirit of God is moving upon the face of the earth, that out of this travail of humanity will come the birth of a higher civilization, although as yet it is visible only to the eye of that faith that is the assurance of things hoped for, the accomplishment of things not seen.

CLOSING ADDRESSES.

President Gates spoke without manuscript or notes, and no adequate report of his address was obtained at the time. His engagements have not permitted him to write out the substance of it since its delivery, and hence to our regret it is not published.

ADDRESS OF REV. A. H. BRADFORD, D.D.

The meeting of the American Missionary Association in Northampton illustrates the compensations of history. We are gathered in the city from which but little more than a century ago, Jonathan Edwards, the most distinguished citizen who ever walked these streets, was driven, to be a teacher of an oppressed race. If that serious and lofty figure were to enter this church to-night, he would be received by an audience which believes that church membership should be conditioned on regenerate character, and that the church has no higher mission than preaching the gospel to the poor. The enthusiasm of his reception would far transcend the heartlessness of his treatment when the prophet was without honor in his own country. The work of evangelizing and civilizing the oppressed has not halted from the day when Edwards preached to the Indians at Stockbridge, and it will not cease until there shall be none to molest or make afraid in all God's holy mountain. Forgetting the things which are behind, we are now bidden to press on toward the things which are before. The theme of the evening is, the duty of the North and South, laying aside their differences, to unite in the adoption of such measures and methods as will make the Negro no longer a menace to our American life.

In order that we may do our part in the accomplishment of this vast work, certain principles must be clearly grasped.

First, we must understand that all talk about race prejudice is nonsense. There is no race-prejudice. What is called by that name is only the pride and wickedness of the human heart. The Negro is wanted in every position in which he can be a servant; in no position in which he can make a demand on others. He is welcomed in our homes; he may stand by our sides in public and private dining-rooms; his hands may be in the food which we are to eat; and the question of his race is never an objection until he asks to be treated as a man and to have the rights of manhood. This talk about race-prejudice is only a mask to cover selfishness.

Second, it must be remembered that men must always be honored as men before they can be helped. The conviction that a man is worth saving must precede all efforts for his salvation. Nothing of value can be done for anyone as long as that one is despised. Enthusiasm for humanity must precede enthusiasm in service. In the nature of things, little can be

done for uplifting the Negro until he is recognized as a child of God and worthy of the best that can be done for him.

These two principles being recognized, we advance to the statement of seven propositions:

The first step for us at the North is to recognize that injustice and wrong are as real among us as in the South. Washington opens her hotels to decent and respectable black men hardly more than Charleston. In New York in a first class restaurant a woman with a tinge of African blood would be welcomed no more readily than in New Orleans. To be sure, the doors of some of our schools are open. In Wellesley, colored girls recite in the class rooms with the white. In public schools, white and black children sit side by side. But there is growing in the North a feeling that the black belongs in a dependent position and ought to be kept there and is not entitled to the respect accorded to his white brother. If a black man were to attempt to drive a street-car in New York or Philadelphia, or probably in Boston, it would be at the risk of his head. Most labor societies are organized on the principle of excluding native-born Americans of black skin. There is a place for the Irishman, the German, and even the Italian; there is no place for the African. In few churches is the black as welcome as the white; in few would he be encouraged to take a conspicuous pew if he could afford to rent it. The condition of his elevation is the recognition of his manhood. Let us get the beam out of our eyes. When we are consistent here, our words will have more weight elsewhere.

Second: The social question does not exist. It is forced to the front to hide the real question. The black seeks no social equality. He is as particular about his company as we are about ours. An indecent white is as offensive to him as an indecent black man is to us. All citizens are entitled to equal rights in all public places. We invite to our homes whom we choose. If we go into a hotel, we do not ask who occupies the next room. When we ride on the train we take the best seat we can get; the colored man does the same. He asks only for his rights. He does not ask, and never has asked, for social recognition. Give him a chance to be a man and he will make his own place in society.

Third: Before this work can be accomplished, all questions of colonization and emigration must be brushed aside. They are unworthy of sensible beings. We might as well try to bail Lake Superior with a dipper as to send the rapidly increasing Southern race by the ship-load to Africa. We might as well expect the Atlantic to emigrate to the Desert of Sahara; it would come back faster than it could be moved. "Colonize the blacks?" said Wendell Phillips, "a man might as well try to colonize his own hands." The "Appeal to Pharoah" is nonsense. It is impossible in the first place. In the second place, it is unjust. Ask the descendants of men who died in the trenches at Fort Wagner, who fell by thousands in the defense of the Union along the banks of the Mississippi, to leave their homes and go four

thousand miles away among strangers, because those who tried to destroy the Union do not wish to associate with them? You might as well ask the descendants of the Pilgrims to leave Boston because their presence is not agreeable to John L. Sullivan and his associates in the saloons. Southern statesmen like Col. Breckinridge denounce as absurd all such schemes. The Negro is an American. He belongs here as truly as the Yankee. The colored man has made the best of the conditions in which he has been compelled to live. As far as I know, not one of them ever lifted his hand against the Union, or uttered a prayer except for its preservation. They are here to stay. We might as well talk of sending the whites of the South to England because they are personally disagreeable to some of the blacks, as to talk of sending the blacks to Africa, because they are disagreeable to the whites.

Fourth: Before this problem can be solved, the churches of Christ must uplift with inexorable fidelity the unquestioned teaching of Christ concerning brotherly love. And here I call your attention to one of the most stupendous absurdities in modern exegesis. It is in the article by Col. Breckinridge in the *Arena* to which reference has been made, and with most of which all can heartily agree. He defends race-prejudice and says that it is just as true that God has determined the bounds of the habitation of the races as that God has made of one blood all the nations. He says: "I beg to urge this truth upon the Christian thought of the North, and I beg them to look into the history of the conquests by Christianity of the various nations of the world since the crucifixion to see whether there has been any destruction of race-prejudice or passion under the influence of our religion." He says: "I think I may . . . suggest that out of the unity of the race grows our duty to be just and humane; out of the diversity of the race grows our duty to see that each race is as far as practicable kept separate and protected in those habitations which God had appointed unto it." How does this compare with, "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all"? How does it compare with, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother"? Is the golden rule limited by race lines? Does it mean that we should do as we would be done by by Americans, but not by Indians, or Chinese or Hindoos?

Nay, let us rise to the altitude of the teaching of our Master. Racial lines are only temporary; there are duties which are higher even than love of country; patriotism itself is only a form of selfishness which with the advancement of the kingdom of God is being done away; the conditions are forming in which we shall think not so much of the fact that we are American, or British, or German citizens, as citizens of the world. The claim which is made on men is not the claim of nativity, but of manhood. "A new commandment I give unto you, that ye love one another; as I

have loved you." Orthodoxy in speculative theology may be of great importance, but heresy concerning the theory of the atonement or of the person of Christ is not half so pernicious as heresy concerning the worth of a soul. That for which Christ died is worthy of the reverence of all his followers. Worldly men may find in another something to be despised; the disciple of Christ can see no man without detecting lines which connect him with every other man, lines which run back to Bethlehem, Bethany, Calvary and the throne of God. The time has come for a more persistent emphasis upon the doctrine of human brotherhood; the text for the hour is, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" The churches are God'sappointed leaders in the hastening of his kingdom. Pulpits should ring out the privilege and the duty of brotherhood. Pews should be opened freely to all whom Christ himself desires to reach. I never see an outcast or degraded man; I never see one shunned by those who ought to be his helpers; I never see one neglected by the rich and cultured or the professedly religious, without hearing those old words of Whittier ring again in my ears:

"In that sad victim then,
Saviour of pitying men,
I see thee stand."

Fifth: The negro must be educated and so enabled to look out for himself. Slavery kept him a child; we must help him to use his own legs. He will get strength only by self-exertion. Education is for independence. He is getting into that condition with marvelous celerity. A little knowledge is dangerous. If the work is only half done he may become more dangerous. Self-interest requires that we should help him to the fullest education for heart, head and hand. He must be taught that he is a child of God as well as that he has relation to the State and to society. Consequently, the education must be religious as well as secular. He has had too much of superstition. Heredity and training have made him a slave to the traditions of his race. He needs a rational religion in order that he may be helped the better to be a rational being.

To many it has seemed an unwise step that the ballot was given; it was the wisest thing ever done in the politics of our country. Having the ballot, he must know how to use it; in order to get that understanding, he is seeking an education. The blacks are more anxious to learn than the whites of their class. Negroes are pushing into all lines of inquiry. They have produced no philosophers or scientists as yet, but in the stimulus of this American life they are reaching into new fields of inquiry, and only prejudice can shut our eyes to the fact that they can succeed as well as we. "At the time of the revolution in France, a young lieutenant was asked: 'Young man, can you protect the Assembly?' And the stern lips of the Corsican boy parted only to reply: 'I always do what I undertake.' That day Napolean mounted his throne." Educate the

Negro and he will do what he undertakes, and he will undertake that which is best, and will mount his throne. It was said of the leader of the great reformation in San Domingo, "This man makes an opening everywhere." He was a man as black as the midnight, without education, he could neither read nor write. "This man makes an opening everywhere," and his soldiers forthwith named him "L'Ouverture," the opening one. What one black man has done another can do. Give him an education and he will make his openings for himself.

Sixth: In all plans we must remember the time-factor. Great objects require long periods for accomplishment. There are a thousand difficulties to be overcome. The Negroes are bending beneath a terrible heritage. Passions and lusts of former generations, both of blacks and whites, are throbbing in their veins. Customs are common to them which left to themselves they would never have formed. They are in the midst of a society which has grown for 250 years in the thought of their inferiority. They have traditions which have come from the heart of Africa, with all the force of religion, which cannot be broken, and which must be gradually worn out. It will take generations to accomplish the work. Habits are not changed in an hour. Superstitions get into the blood. A conductor on the New York Central Railroad told me that there were a quarter fewer people riding even in New York State on Friday than on other days, with no possible explanation except the old superstition about starting on Friday. Few people are willing to undertake any great work on Friday. These little things show how superstitions linger among the whites. Such feelings are stronger among the blacks. They have been moulded by their surroundings. They have been, and are still, under the influence of a class of preachers whose stock in trade is tradition and superstition. These old-timers seem endowed with perpetual youth. They antagonize the schools; they are more hostile to their race than the Ku Klux. We must wait for them to die for superstitions to wear out, for a new and self-respecting stock to be produced.

Finally, we must keep faith in the promises of God. There is no place for discouragement or despair for those who are working with God. "A thousand years are as one day." All things are moving upward. The world is not the same world as it was 2,000 years ago. Two hundred years ago slavery was recognized and defended in all the provinces of Great Britain. Those who had risen to the higher Christian life saw the inconsistency and uttered their protest. Wilberforce, Fowell Buxton and their compeers uttered voices of warning and of exhortation. It seemed as if the black cloud would never break. But to-day the British flag floats over a people among whom there is not a single slave. Within the memory of all gathered here the greatest part of the population of Russia was in serfdom. To-day there is not a slave in all the territory over which the autocrat rules. A few years since the West Indies were the abodes of slavery, now they are the abodes

of a free people. Those in middle life and older remember how dark the days seemed preceding 1860 in this country. We remember the tales of cruelty and blood which came from tobacco fields in Virginia and cotton plantations farther South. It seemed sometimes as if the only possible end must be the destruction of a nation which dared so to violate the commandments of God. But the war came, and the night before Antietam our great leader went apart by himself and spent the whole night in prayer, and in that prayer promised God that, if the Confederates were driven back, the slave should be freed. During the dark days just before the war, a great assembly met in Cooper Institute in New York. Frederick Douglass, the leader of his race, was the chief speaker. Worn out with oppression and the consciousness of indignity, he lifted up his voice and called with terrible earnestness for the retribution of blood. Directly in front of him on the floor sat an old black woman, Sojourner Truth. Rising from her seat and pointing her long, gaunt finger directly at the orator, she cried out in a voice which could be heard all over the vast concourse of people: "Frederick, is God dead?" In an instant the excitement found relief, and anxiety and despair were changed to confidence and hope.

Our problem is great; its complications none fully understand; at times it seems beyond human solution; but in the darkest days we hear echoing from that meeting in Cooper Union in 1861 the clear shrill tones of that woman who, more than she knew, was a messenger from heaven: "Is God dead?" God is not dead, and the work of uplifting and saving humanity must go on until the morning comes and the shadows flee away.

ADDRESS OF GEN. O. O. HOWARD.

I did not expect such an introduction and had in my mind an explanation of the universality of the two brethren that preceded me. My speech would seemingly be a repetition of their speeches. I am a Southerner. True, I was born in Leeds, Maine, but was born again at Tampa, Fla. I united with the Methodist church, the only church in the place at that time, and was with them until I came North to join this high-toned Congregational body. I learned one thing from those Methodists, and that was to say amen, and I wanted to shout amen to what these brothers said. Now we are at the end of the feast. Let us cheer the American Missionary Association. "Thou hast been faithful over a few things, I will make thee ruler over many things."

I never had anything to do with the Freedmen's bank, but as a Freedmen's Commissioner I had 144,000 paupers thrown on my hands in one day. Freedmen's societies came and we talked the matter of their care over together. The American Missionary Association did a larger work than any of the others.

Let us consider the manhood of the Negro. Mr. Douglass paid me a

very high compliment by remarking that I was among the first to recognize the manhood of the Negro. But did not Wendell Phillips recognize the manhood of the Negro and was he not hooted and stoned? But these things are to be forgotten—they are past. Onward is the watchword. The subject of caste has been ably treated. The spirit of caste is all around us. What are the remedies? Bring Northern and Southern men together and let the leaders of the Negroes come before them and testify. Get the Southern men to come here and speak, and let us speak in the South. Doubtless, we shall be well treated, and if we are not, what matter? Just after the war they planned to kill me when I was to deliver a speech in Texas. They came to hear me, changed their minds and sent word to the men who were to do the shooting, not to do it. In Florida, before the war, when I did not risk opposing slavery, I knew an old colored aunty who was always so happy, so jolly, it seemed as if she had not a care in the world. I said to her one day: "You seem to be happy as a slave." She replied: "Sir, you don't know anything about it. We are praying night and day that God will set us free." Were they contented? I have heard it said there was no religion among the colored people in the old slavery days. You can't listen to the old songs that have been sung here to-night without knowing better. There were cases of bad Negroes, but remember they did not even own their own heads. But they had a capacity for love that you and I haven't reached.

There was a man from North Carolina, Hon. Kenneth Raynor. He came to me in 1866, just after the close of the war, and said: "Gen. Howard, don't you know you are making a great mistake, you are educating the colored girls above their position, above their work?" I replied, "It doesn't affect the Yankee girls that way?" He asked if I compared the Negroes to the Yankees! I took him over to the school and showed him the colored girls playing on the piano and the boys at work at their studies and reciting. He began to soften. I didn't say a word, but we started to walk, arm in arm, and by and by he said, "Gen. Howard, you have converted me." His conversion was a valuable one, and he did much good afterwards. Why can't we convert lots more in that way? It is necessary for a soul to be converted to God. Conversion is the turning round; God will take care of the regeneration. If any of you have money you ought to give to this cause, turn round, be converted at once. There is abundance of work. The last time I was in Mobile, I saw men who would have been handsome Negroes but for rum. Their eyes were red, the rum shops were ruining them. They need to be turned round. Maybe Christian men in New York can drink whiskey, but it can't be done in the South. Elevation; building up—that is the work to be done. At the house where I am being so hospitably entertained, there are two little children. They must be cared for, built up. So with all the work of the American Missionary Association. The secular school is part of the work.

Let it go on with renewed vigor. Ultimate purification! Oh, that our brethren would get up to that standpoint! Lay aside every besetting sin and look to God and be able to work for all of God's children all the days of our lives.

ADDRESS OF THANKS, BY DR. TAYLOR.

In concluding this 44th Annual Meeting of the American Missionary Association, it seems to me just and proper to say a few words concerning it. It has been a meeting of much interest and usefulness and has been attended with many uplifting influences. We have all enjoyed the meeting and have derived much benefit from it. We want to thank the people of Northampton for their very cordial welcome and for the many privileges that we have enjoyed. We want to thank the pastors of these churches for the hearty support that they have given us. And may God bless this meeting and the people who are connected with it.

RESPONSE BY REV. MR. LATHE.

It is extremely hard for a man as small as I to stand in your presence and talk to a man as large as you, but I have been thinking as I sat here and saw with what dignity and amplitude you filled that chair, with what grace and ease you presided over the meetings, that I could almost feel resigned to your Scotch pertinacity. We thank you for being present with us at these meetings and we thank all who have been present. We thank those sweet singers in Israel and only regret that we could not join more heartily in their songs. We feel that we have been more than repaid by your visit among us and by your Christian fellowship. God's gospel is his power to give salvation to the white, the black, the red and the yellow man. We want to distinguish the true man, just as Christ, in early times, picked out Matthew from a crowd, as a perfect man, when others saw only Pharisees. I understand that this Association is after the true man among the Negroes. So its teachers know the true black men better than the scoffers in the So[illegible] This Association sees in the colored man the ideal man, and it is striving to bring him out. Its position is one of sublime optimism. We are thankful for this great work and for the grand results of it. The past is gone; as Daniel Webster said, "the past is secure;" we will meet the future. Now, Mr. President, we must say good-by. These meetings have done us good and have showed God's love to us and have broadened his path of light. We have knelt before a common altar. We never shall meet together on earth, but we will meet in the upper kingdom where there is no barbarian and no Jew, and where there is one in robes of white, a smile of blessed sweetness upon his face, and on his head many crowns.

NOTES FROM NEW ENGLAND.

ECHOES FROM THE ANNUAL MEETING.

BY DISTRICT-SECRETARY C. J. RYDER.

The Forty-fourth Annual Meeting of the American Missionary Association naturally affected this district more immediately than any other. The after-effects of such a meeting are as important as the immediate impressions. These determine the permanent influence upon the churches and the Christian public gathered there. Echoes are coming from every side, and they are uniform in commendation, and praise, and thanksgiving. Again and again pastors have said to me, "It was absolutely the best missionary meeting we have ever had in New England." It was a series of surprises. The first surprise came when we found that the vast multitude gathered from outside were safely *homed* in such delightful family circles as Northampton furnished. The hospitality of this thriving city was not only most generous, but was also very elastic. The list of delegates and others present from outside was unusually large. At Providence we had four hundred sixty-seven. At Chicago last year our list showed only *two hundred sixty-six* names, whereas at Northampton we had *seven hundred forty-three* present. The *railroads*, also, running into Northampton were surprisingly accommodating.

The *newspapers*, too, especially favored us. An accident in the *Herald* office at Northampton made it impossible for that paper to get out as full reports as they otherwise would have done, but the editor was in hearty sympathy with us, and assisted greatly in the working up of the meeting. The Boston *Journal* gave us ample reports, covering many columns each day. The *Associated Press* also had special reporters present, and spread the news of the meeting through the country at large. The Springfield *Union*, which took our reports under great disadvantges, issued an extra which does them great credit.

Another excellent feature of this meeting was the *Annual Survey*. The glimpse of the work given through the many eyes of the Executive Committee was very helpful to the contributing constituency, and thoroughly [illegible]ated by them, as many references since to it prove.

Another echo from the meeting is the hearty commendation of the new feature of the programme, consisting of salutations from other societies. We are one, as Congregationalists, in our missionary work, not many! Each society is independent in method, but not in the slightest hostile in spirit. The "Scotch pertinacity" as well as the genial and benevolent courtesy of the President was heartily appreciated. The comprehensive papers of the Corresponding Secretaries, and the stirring addresses of the other speakers will furnish ammunition for the constant campaign in behalf of this all-important work. These papers have gone out through the "Extra" to every pastor in the country already, and in more permanent

form will furnish a new volume in the encyclopedia of A. M. A. work.

Blending with the thunder of eloquent oratory, there comes the sweet strains of jubilee music in these echoes from our annual gathering. What a power there is in that old slave music ! I have seen in Holland an audience of twelve thousand people gathered in one of their old churches, which had never been open for anything but religious services in all the centuries of its existence—an audience that could not understand a word of the English used by the singers—held spell-bound by the power of the weird music, or melted to tears by its pathos. And, here again at Northampton, a vast audience of most intellectual, cultivated Americans, moved in the same way by this same quaint music, rendered by this new band of Jubilee Singers ! I prophesy full houses wherever the singers go throughout this district. I trust that hotel accommodations will also be afforded them.

We enter this new year here in New England with large confidence and courage. We look for wider sympathy and larger contributions than ever before in the history of the Association ; and the Northampton meeting has done much to accentuate the importance of this work, and to stir the hearts of good New England people to prayerful and benevolent interest.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The Annual Meeting of the Bureau of Woman's Work was held as usual on Thursday afternoon. The Edwards Church was well filled with ladies, large delegations of students from Smith and Mt. Holyoke colleges being present.

Mrs. C. F. Roper, of West Concord, N. H., presided. The Secretary gave the Report for the year. Mrs. E. W. Mead, of Mt. Holyoke College, and Mrs. M. F. Kapp, of Smith College, spoke in behalf of the preparation of young women for missionary work, and then followed addresses by missionaries.

The Report and some of the addresses can be had in leaflet form on application to Miss Emerson, at the Bible House, New York.

REPORT OF SECRETARY.

Is an Annual Report the same old story ? By no means. It may speak along familiar lines, and mention names that have become as household words in missionary walks and talks, but there has been a new year, which has started a whole train of new influences, and the story is of new-born souls, of new mental awakening, of new hope in lives aroused to the worth of living, and of thanksgiving anew for what God hath wrought.

Many different agencies have entered into the success which we are permitted to record, and not the least of these is the steadily increasing aid from our Woman's State Missionary Organizations, from Young People's Societies of every name, and special personal gifts, which have carried to the mission field not only the means of usefulness which the money affords, but the prayers that have strengthened the busy workers, and have warmed their hearts with the comfort of being remembered. It is with sincere thanksgiving that we note the missionary zeal, and larger sense of responsibility on the part of Christian women toward the work of the American Missionary Association.

As to this work, words are but a feeble medium by which to convey an adequate understanding of the change that has been wrought in thousands of young lives, which we have been permitted to touch with the healing of education and of the gospel. We can only open the leaves of our field-book for a brief extract here and there, or a rapid scanning of the pages, to show especially the part that women have had in the schools and churches of this Association.

Fisk, Talladega, Tougaloo, Straight and Austin are familiar names of chartered institutions of higher education, and in them we see men and women working side by side, each instructing along his own lines in the prescribed curriculum of study, but there is much to be done for the two thousand girls and boys in these five schools, and woman must do her part in winning and directing them into right paths. How diligently she seeks to supply the deficiencies resulting from lack of early training; how well and wisely these young people are mothered in their school home; how faithfully the principles of Christian living are instilled, and watched through all the routine of study, reading, the various meetings, the social intercourse, as also in the daily household work of washing and ironing, baking, sweeping and dusting. And it is often in the homely household pursuits that the watching first discerns the hopeful signs of character-growth, when, with an old broom but live conscience, the nooks and corners of the big buildings are made clean by some girl who has learned that

> "Who sweeps a room as to his laws,
> Makes that and the action fine."

Then, as the living principles take root, the brain grows clearer, and other cobwebs disappear. Grand work indeed is this, which seeks to supply the lack of mental, moral, physical and industrial training to a people, whose eight millions and increasing numbers are an indication of the power they are surely to have among us for good or for evil, according to the influences brought to bear upon them now.

But what of other familiar names of schools less conspicuous, but full of meaning to those who are working in them, and to you who are working for them—schools not only among the blacks in the South, but located

in the mountains where they are accessible to two or more millions of our own race, who by stress of circumstances have been debarred the privileges of Christian education accorded to us, and schools also among the Indians, where it is our privilege to give the first glad tidings of the redeeming love of the true and living God? In Beach and Warner Institutes, McIntosh and Williamsburg Academies, Santee, Macon, Athens and Thomasville schools, with many others whose names are found on our list of educational work, we see the evidence of woman's work and influence. There has been steady improvement in industrial training. In the one industry of sewing, not less than four thousand girls have been under systematic instruction, ranging from all kinds of darning and patching to the art of dressmaking. In our Le Moyne School at Memphis, Tenn., during the past year there were in charge of *one* teacher two hundred and seventy-five pupils in sewing classes, twenty-five in household economy, and ten in care of the sick. Over one hundred garments were cut and made; every young woman in the cooking class took home a loaf of bread made throughout with her own hands, a useful and needed object-lesson to the home friends. And the record of industrial work in many other schools is equally good. In all the boarding schools, the girls have been taught the art of housekeeping, and in some they have done the entire work of the household with the exception of one hired cook, the size of the families ranging from fifty to two hundred and fifty.

But our missionary teachers have been very busy, not only with their schools, but with their Sunday-schools, Missionary Meetings, Bible Readings, Temperance Bands, King's Daughters, Christian Endeavor Societies, Social Purity, and Bands of Mercy, not to mention their rounds among the people for the hymn or prayer by the bedside of the sick, and the kindly talk to mothers, whose chance to improve has come to them so late in life. Much good has resulted from bringing the young people into Bands of King's Daughters and Christian Endeavor Societies. They are learning the motive power that puts Christ-likeness into the daily conduct.

And this has all been inwrought with the practical work of education through all the course of common English, and even higher branches of study. In every direction, whether among the Chinese, the Indians or in the South, do we see evidence of faithful Christian work. We are able to record many instances where boys and girls, who came into school last fall, not only thoughtless, but daringly wicked, went out earnest, working Christians to influence others Godward.

Indeed the crowning glory of every year's work is the souls that are won for Christ. Every school has had its blessing, and that you may see more clearly the pages of our book, I quote from the messages sent us from one mission station where is a day school for both boys and girls with a boarding department for about fifty girls. The reports came thus:

January. Our days are filled with gladness, our nights with song, and

our hearts with rejoicing. One of the girls in passing into meeting last night brought this request on paper: "Will you pray for me that my sins may be forgiven? I am in great distress for my sins. Can you give me any comfort?"

February. Three of our girls have found Christ and six or seven others are anxious about their souls. We are looking for a still greater work of grace.

March. Few special meetings have been held except by twos and threes, but many of the girls have come quietly and clearly into the light. Now all but six of the boarding girls are professing Christians.

April. There are only three now that are out of the Ark of Safety.

May. Of our fifty boarding girls enrolled during the year, all but two are now Christians.

Thus the evidence of God's blessing upon our work stimulates us to greater activity. The returns are encouraging. They are right in kind. *The work pays.*

Many of these boys and girls spend their vacations in teaching, and in addition to their school work, conduct Sunday-schools, and in various ways, with opportunities such as only student teachers have, they do good in the out-of-the-way places which are beyond our direct influence. We can never know how widely our Christian girls and boys carry into the cabins on the plantations and the tepees of the reservation, a knowledge of a new and better life. We know that wherever they have gone out, very many from the highways and hedges follow them back to the missionary school, willing to work or do anything, if only they may have its advantages.

And many of these schools are wholly in the hands of women with liberal education and warm Christian hearts, who upon entering this field have found themselves face to face with a superstition and ignorance that they had not conceived as existing in this land, and which to overcome demands their best resources.

The magnitude of the work in the millions to be reached, the counter forces at work—forces of evil—to win these very people, make our day of opportunity seem very short, and tense with responsibility.

Our Report shows you what Christian work will do, supported as it must needs be by your money and your prayers. The American Missionary Association has reached in its schools thirteen thousand youth during the past year, and many lives will be brighter, and many homes purer for what has been done, but not until there are good fathers and mothers can we hope for permanent improvement; only through good mothers can the purity of the homes be attained and preserved. Then by all the tender memories of our Christian homes and honored parents, by all that we should render to our God for such blessings to ourselves, let us redouble our efforts, that each generation may make a better record for pure homes, for good citizenship, for the Christian Church, yes, even until of *these mothers* it shall be said, "*Their children rise up and call them blessed.*"

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

Chairman of Committee—Mrs. C. A. Woodbury, Woodfords, Me.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION.

President—Mrs. Joseph B. Walker, Concord.

Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.

Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. Alice Freeman Palmer, Cambridge, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 35 West Street, South Norwalk.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 6 Salmon Block, Syracuse.

Treasurer—Mrs. L. H. Cobb, 59 Bible House, New York City.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhaut, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th St., Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. L. Fairchild, Box 932, Mt. Vernon, Ohio.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claflin, Lombard.

Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.

Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.

Secretary—Miss Ella E. Marsh, Box 232, Grinnell.

Treasurer—Mrs. M. J. Nichoson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 47 Miami Ave., Detroit.
Secretary—Mrs. Leroy Warren, Lansing.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.

Secretary—Miss Katherine T. Plant, 2651 Portland Avenue, Minneapolis.

Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A. J. Pike, Dwight.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Ida E. Wilcutt, Willow Lake.
Treasurer—Mrs. A. A. Clark, Lake Preston.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. H. Leavitt, 837 So. 13th Street, Lincoln.
Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. D. B. Perry, Crete.

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Secretary—Mrs. W. S. Bell, Helena.
Treasurer—Mrs. S. A. Wallace, Billings.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Ave., St. Louis.
Secretary—Mrs. E. H. Bradbury, 3555 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Ave., St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F. J. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Ottawa.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 275 Washington St., Portland.
Secretary—Mrs. O. W. Lucas, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. W. E. Dawson, Seattle.
Secretary—Mrs. N. F. Cobleigh, Walla Walla.
Treasurer—Mrs. W. R. Abrams, Ellensburg.

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WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th St., Oakland.
Secretary—Miss Grace E. Barnard, 677 21st. St., Oakland.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. H. W. Mills, 327 So. Olive St., Los Angeles.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
Treasurer—Mrs. W. L. Whipple, Cheyenne, Wyoming.

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WOMAN'S MISSIONARY UNION.

President—Mrs. R. C. Hitchcock, New Orleans.
Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

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WOMAN'S MISSIONARY UNION.

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Secretary—Miss Alice Flagg, Tougaloo.
Treasurer—Miss Mary Gibson, Tougaloo.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
Treasurer—Miss M. K. Lunt, Selma.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

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Secretary—Mrs. H. S. Bennett, Nashville.
Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Miss M. E. Wilcox, Beaufort.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Mrs. G. S. Smith, Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
Secretary, Mrs. Mary A. McCoy, 122 No. Harwood St., Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

RECEIPTS FOR OCTOBER, 1890.

THE DANIEL HAND FUND,

For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October, 1890..... $960.00

CURRENT RECEIPTS.

MAINE, $345.11.

Bangor. Central Cong. Ch. and Soc..... $50 00
Bluehill. Cong. Ch..... 6 00
Brewer. M. Hardy, (25 of which *for Chinese M.*) to const. WILLIS T. BUNKER and HARRY M. PRENTISS L. M.'s..... 75 00
Foxcroft Mrs. D. Blanchard..... 2 00
Garland. Cong. Ch. and Soc..... 12 00
Hallowell. Ladies' Prayer Meeting, Old South Ch., by Mrs. C. A. Eveleth, Treas., *for Alaska M*..... 12 00
Hallowell. H. K. Baker and wife..... 10 00
Hampden. Sab. Sch. of Cong. Ch..... 17 00
Harrison. Cong. Ch..... 3 75
Hiram. Mrs. J. P. Hubbard, *for Williamsburg, Ky*..... 10 00
Kenduskeag. Mrs. Nancy Beath..... 5 00
Litchfield. Cong. Ch. and Soc..... 12 00
Monson. Cong. Ch..... 26 00
Newcastle. "A Friend," *for Student Aid, Pleasant Hill Academy, Tenn*..... 5 00
Norridgewock. Cong. Ch. and Soc..... 39 00
Pownal. Cong. Ch..... 8 00
Riverside. Cong. Ch..... 1 30
South Berwick. First Cong. Ch..... 17 06
Portland. Sab. Sch. State St. Ch., 30, to const. ANSEL G. DEWEY L. M.; Mrs. J. H. Jacobs, 2; "A Young Man in Memory of his Mother," 2..... 34 00

NEW HAMPSHIRE $220.98.

Amherst. Soc. of Christian Endeavor, 2.50, by Miss L. M. Clarke, Treas.; G. W. Bosworth, 2..... 4 50
Boscawen. Sab. Sch., Cong. Ch. to const. LEANDER R. FLANDERS L. M..... 38 95
Brookline. Sab. Sch. Cong. Ch..... 5 31
Canterbury Center. Sab. Sch. Cong. Ch. 7 95
Claremont. Sab. Sch. Cong. Ch..... 10 00
Concord. "A.," 10; "Friend," 5..... 15 00
Deerfield Center. Sab. Sch. Cong. Ch... 4 00
Hanover. Mrs. A. H. Washburn, *for Indian Sch'p*..... 36 00
Haverhill. Cong. Ch..... 17 10
Lisbon. First Cong. Ch..... 5 13
Lyme. Sab. Sch. Cong. Ch..... 15 00
Milford. First Cong. Ch., bal. to const. MISS MARY WHEELER and MISS SADA F. FRENCH L. M.'s..... 20 00
Nashua. Alfred Chase, to const. MRS. JENNIE J. CHASE L. M..... 30 00
Pittsfield. Sab. Sch. Cong. Ch..... 2 50
Temple. Sab. Sch. Cong. Ch..... 9 54

VERMONT, $534.83.

Barton Landing. Children's Missionary Soc., by Emma S. Austin, Treas., *for Indian M*..... 10 00
Burlington. First Cong. Ch., (30 of which from Prof. J. K. Chickering, to const. MISS SUSIE DRAKE L. M.)..... $190 90
Bethel. Mrs. Laura F. Sparhawk. *for McIntosh, Ga*..... 5 00
Cabot. Sab. Sch. Cong. Ch., 3.56; Mrs. H. A. Russel, 1; Mrs. McAllister, 50c., *for Mountain Work*..... 5 06
Colchester. Juliette E. Hine, Box C., etc., *for Sherwood, Tenn*..... .....
East Corinth. Mrs. Ruth Bayley, to const. MRS. HATTIE I. MERRILL L. M.... 34 00
East Fairfield. Union Sab. Sch..... 1 50
East Poultney. Mrs. Jane G. Wilcox, *for Mountain Work*..... 10 00
Essex. Sab. Sch. Cong. Ch..... 1 00
Jericho. Ladies, by C. VanVliet, Bbl. of C., freight paid to N.Y. *for McIntosh, Ga.*
Lyndon. Sab. Sch. Cong. Ch 2 00
Middlebury Sab. Sch. Cong. Ch., *for Mountain Work*..... 15 00
Milton. "A Friend."..... 3 00
Newport. First Cong. Ch..... 7 36
Orwell. Cong. Ch..... 25 73
Pawlet. "A Friend."..... 5 00
Pittsford. Cong. Ch..... 32 00
Saint Johnsbury. Mrs. Horace Fairbanks, 30; Mrs. Franklin Fairbanks, 25; Miss Ellen Fairbanks, 25; Mrs. Albert L. Farwell, 10; Mrs. Chas. M. Lamson, 5, *for Indian M., New Native Station*..... 95 00
Springfield. Cong. Ch., (15 of which *for Avery Inst*)..... 51 56
Townshend. Sab. Sch. Cong. Ch..... 1 82
Underhill. Proceeds Harvest Festival, Sab. Sch. Cong. Ch..... 4 65
West Charleston. Cong. Ch. and Soc..... 6 70
West Randolph. Susan E. Albin, 8; Sarah Jane Washburn, 2..... 10 00
Worcester. Mrs. Sophia S. Hobart, 2.50; Mrs. Mary H. P. Stimson, 2.50, *for McIntosh, Ga*..... 5 00
Woman's Home Missionary Union of Vermont, by MRS. William P. Fairbanks, Treas., *for Woman's Work:*
Castleton. W. H. M. S..... 5 15
Putney. W. H. M. S 7 40
12 55

MASSACHUSETTS, $7,891.82.

Amherst. North Cong. Ch. and Soc., to const. MRS. WALLACE HOWARD and MISS KATHLEEN I. ROBERTS L. M.'s..... 60 00
Amherst. Y. P. S. C. E. First Cong. Ch., *for Indian Sch'p*..... 53 30
Amherst. Mrs. J. C. Bryant..... 5 00
Andover. "A Friend," *for Williamsburg Academy, Ky*..... 10 00
Athol Center. Wm. A. Eaton and Emily Eaton..... 2 00

Ayer. Cong. Ch..... 6 80
Beachmont. Sab. Sch. Cong. Ch..... 2 00
Bedford. Miss Susan Wilkins, First Cong. Ch..... 3 00
Beverly. Dane St. Ch., *for Mount Verde, Tenn*..... 50 00
Boston. William G. Benedict, *for School, Orange Park, Fla*..... 20 00
"A Friend."..... 10 00
Brighton. Sab. Sch. Cong. Ch.. 50 00
Dorchester. Mrs. Eleanor Baker, *for School, Orange Park, Fla*..... 100 00
Hancock Cong. Ch..... 41 45
Miss Mary A. Tuttle, *for Indian M.*, and bal. to const. Dea. FRED'K E. HARTSHORNE L.M... 2 00
Roxbury. Miss P. N. Livermore, *for Sch'p, Pleasant Hill Academy, Tenn*..... 50 00
West Roxbury. South Evan. Ch. 15 02
288 47

Boxford. Sab. Sch. Cong. Ch., *for Sch., Jellico, Tenn*..... 5 58
Bridgewater. Central Square Cong. Ch. and Soc., (of which 33 *for Mountain Work*)..... 57 00
Bridgewater. Central Sq. Cong. Ch. and Soc., bal. to const. MRS. MARY E. COTTON and DEA. WILLIAM S. GORDON L. M.'s..... 3 00
Brockton. Porter Evan. Ch. and Soc., 97.06; Mrs. J. R. Perkins, 5 ..... 102 06
Brookfield. Cong. Ch..... 10 00
Brookline. Harvard Cong. Ch..... 64 22
Cambridge. Young Ladies' Soc. of North Av. Cong. Ch., *for Indian Sch'p*..... 17 50
Cambridgeport. Pilgrim Ch. (Quarterly). 39 65
Campello. Sab. Sch., South Cong. Ch., *for Student Aid, Indian M*..... 70 00
Campello. Mrs. Allen Leach, Box C., etc., *for Sherwood, Tenn*..... 3 58
Canton. Sab. Sch. Cong. Ch..... 45 42
Charlestown. Winthrop Ch. and Soc.... 31 04
Chelsea. Sab. Sch. Cong. Ch., 26.66; King's Daughters of Sab. Sch., *for Indian M.*, 4.38..... 5 50
Chelsea. C. H. Keelar's S. S. Class, Central Ch., Quarterly, *for Student Aid, Oahe Indian Sch*..... 2 00
Cliftondale. Sab. Sch. Cong. Ch..... 20 00
Concord. Trin. Cong. Ch., 40.36; Third Cong. Ch., 6.40..... 46 76
Cummington. "Mission Circle," by Rev. W. Rand..... 2 65
Dalton. Zenas Crane, 100; W. M. Crane, 100, *for Tougaloo U*..... 200 00
Danvers. Maple St. Ch..... 180 16
Deerfield. James Child..... 5 00
East Charlemont. Rev. L. Whiting, D.D., *for Sherwood, Tenn*..... 2 00
East Longmeadow. Sab. Sch. Cong. Ch., *for Student Aid, Talladega C*..... 5 03
Everett. Sab. Sch. Cong. Ch., *for Indian M*..... 7 00
Fall River. Mrs. Robert K. Remington, *for Indian M., Remington Mission*..... 100 00
Fall River. Y. P. S. C. E. of Central Cong. Ch., by Chas. H. Wells, *for Mountain Work*..... 25 00
Fitchburg. Rollstone Cong. Ch., to const. CHARLES A. TILTON, JOHN E. TAYLOR and LYMAN W. MERRIAM L. M.'s..... 100 00
Framingham. "A Friend," *for Indian Sch'p*..... 17 50
Franklin. Y. P. S. C. E., *for Jewett Memorial Hall, Grand View, Tenn.*, and ad'l to const. BRADLEY M. ROCKWOOD L. M..... 25 00
Gardner. Sab. Sch. Cong. Ch..... 9 42
Goshen. Sab. Sch. Cong. Ch..... 5 07
Groton. "Extra Cent a Day Band," Cong. Ch., *for Mountain Work*..... 15 61
Groton. Sab. Sch. Cong. Ch..... 13 41
Hanson. Cong. Ch. and Soc..... 6 96

Hardwick. "Friends," Calvinistic Ch.... 2 15
Harvard. Cong. Ch..... 10 75
Haverhill. Sab. Sch. of Centre Cong. Ch., *for Indian Sch'p*..... 17 50
Haverhill. Sab. Sch. Fourth Cong. Ch... 5 00
Hingham. Evan. Cong. Ch..... 15 00
Hingham Center. Cong. Ch., *for Tougaloo U*..... 10 00
Holliston. John Batchelder..... 100 00
Holyoke. Mrs. Pauline Monson, *for Grand View, Tenn*..... 16 00
Holyoke. Ladies Home M. Circle of First Cong. Ch., Box of C., *for Grand View, Tenn.*; $2 *for Freight*..... 2 00
Hopkinton. Sab. Sch. Cong. Ch., *for Indian Sch'p*..... 70 00
Hyde Park. First Cong. Ch..... 22 50
Ipswich. Linebrook Cong. Ch..... 12 00
Lakeville. Woman's Home Mission Soc., *for Indian Sch'p*..... 35 00
Lancaster. Evan. Cong. Ch..... 12 81
Lanesville. Cong. Ch., Rev. F. H. Reed, (on Northfield Subscription), *for Indian M*..... 10 00
Lanesville. Cong. Ch..... 8 55
Leicester. Y. W. C. T. U., by Caroline L. Thurston, *for McLeansville, N. C*..... 5 00
Lexington. Hancock Cong. Ch..... 20 00
Ludlow. Ladies' Soc. of Cong. Ch., *for Tougaloo U*..... 10 00
Ludlow Center. "Precious Pearls," *for Sherwood, Tenn*..... 5 00
Lunenburg. Sab. Sch. Evan. Cong. Ch.. 10 00
Medfield. Second Cong. Ch..... 77 00
Middleboro. Missionary Concert, Cong. Ch., *for School, Orange Park, Fla*..... 21 45
Middleton. Cong. Ch., 20.82; Sab. Sch. Cong. Ch., 3..... 23 82
Millbury. "A Friend," Second Cong. Ch. 5 00
Milton. Sab. Sch. Cong. Ch., *for Young Men's Hall, Pleasant Hill, Tenn*..... 10 00
Newburyport. "King's Daughters," 10; "Friends" in North Ch, 10, *for Sherwood, Tenn*..... 20 00
Newburyport. "Friends," by Miss S. E. Teele, Box Books, etc., *for Sherwood, Tenn*; 3. *for Freight*..... 3 00
New Salem. Cong. Ch..... 7 56
Newton. First Cong. Ch..... 78 18
Newton. "Friends," Pkg. C., *for Sherwood, Tenn*..... 5 50
Newtonville. Sab. Sch. Cong. Ch., *for Meridian, Miss*..... 20 00
North Andover. Y. P. S. C. E. and Sab. Sch. Cong. Ch., *for Indian Sch'p*..... 15 36
North Brookfield. First Cong. Ch. and Soc..... 62 51
North Brookfield. "Sunbeams," Union Cong. Ch., Mrs. D. W. Knight, 6; Mrs. M. W. Foster, 1.25, bal. to const. MISS ANNIE C. THOMPSON L. M..... 7 25
North Brookfield. Ladies' Benev. Soc., Bbl. C., *for Sherwood, Tenn*..... 2 00
Northfield. Northfield Conference, *for Indian M.: for Remington Mission*, 250; *for Moody Mission*, 350; *for Sankey Mission*, 350; *for Northfield Mission*, 350; *for Darling Memorial Ch.*, 350..... 1,650 00
North Leominster. Cong. Ch. of Christ... 21 15
North Rochester. Sab. Sch. Cong. Ch.... 3 50
North Wilmington. By Mary E. Cole, Treas., *for Student Aid, Straight U*..... 12 50
Norwood. "A Friend," to const. Dr. CHAS. F. O. TINKER, MRS. A. E. TINKER and WELLINGTON H. TINKER L. M's..... 100 00
Peabody. Sab. Sch. of South Cong. Ch., *for Indian M*..... 50 00
Peabody. Primary Class North Cong. Ch. Sab. Sch. *for Sherwood, Tenn*..... 2 00
Plainfield. Mrs. Temperance Atkins, "*for ed. of poor white girls.*"..... 5 00
Pittsfield. 5 00
Quincy Point. Sab. Sch. Washington St. Cong. Ch., *for Mountain Work*..... 5 00
Reading. Cong. Ch..... 36 00
Royalston. Missionary Concert, First

Cong. Ch..... 3 70
Salem. Sab. Sch. Crombie St. Ch.. 32; "A Friend," 40, *for Gregory Inst, Wilmington, N. C* 72 00
Shelburne. Cong. Ch., to const. MRS. A. E. BRADSTREET L. M..... 30 00
Shirley Village. Sab. Sch. Cong. Ch..... 5 00
South Amherst. Cong. Ch..... 11 00
Southampton. Cong. Ch..... 41 70
Southbridge. Mrs. M. L. Leonard, *for Santee Indian Sch*..... 100 00
Southbridge. "Friends" in Cong. Ch., *for Indian M*..... 16 00
South Deerfield. Cong. Ch. and Soc., 50. and Sab. Sch 10., to const. CHAUNCEY C. LEE and HENRY A. FIELD L. M's. 60 00
South Framingham. R. L. Day, Grace Cong. Ch. adl. 100. *for Tougaloo U.*; 50. *for Mountain Work*..... 150 00
South Framingham. Grace Cong. Ch.... 118 09
South Framingham. Sab. Sch. Grace Cong. Ch., *for Student Aid, Atlanta U*... 16 37
South Hadley, First Cong. Ch 23 50
Somerville. Young Ladies' Mission Circle, Day St. Ch., *for Pleasant Hill, Tenn*..... 3 00
Spencer. Ladies' Charitable Soc., *for Indian M*..... 20 00
Springfield. Miss Carrie E. Bowdoin, 20, bal. to const. MRS. EMILY B. ARMOUR L. M.; Sab. Sch. White St. Cong. Ch., 5.... 25 00
Springfield. North Cong. Ch., *for Indian Sch'p*..... 59 00
Stockbridge. Miss Alice Byington, *for Indian M* 60 00
Taunton. Sab. Sch. Broadway Cong. Ch., *for Indian M*..... 50 00
Templeton. Sab. Sch. Cong. Ch., *for Mountain Work*..... 7 80
Topsfield. Sab. Sch. Cong. Ch..... 5 00
Topsham. Sab. Sch. Cong. Ch..... 5 00
Uxbridge. William H. Seagrave..... 50 00
Waltham. Miss C. M. Williams, on True Blue Card 5 00
Waverly. Mrs. Daniel Butler 10 00
Wellesley. Chas. B. Dana, *for School, Orange Park, Fla*..... 25 00
Wellesley Hills. "P."..... 500 00
Wellesley Hills. Cong. Ch..... 26 07
Wenham. Cong. Ch. 2 25
West Boylston. Cong. Ch. and Soc..... 33 62
Westfield. ——..... 1 00
West Springfield. Ladies' Mission Circle, Park St. Ch., *for Pleasant Hill Academy, Tenn*..... 50 00
West Stockbridge. Sab. Sch. Cong. Ch... 5 00
Weymouth and Braintree. Class of Young Men, Cong. Sab. Sch., *for Indian Sch'p*..... 17 50
Whitman. Mrs. Caroline H. Whitman... 50 00
Williamstown. Sab. Sch. First Cong. Ch., *for Rosebud Indian M*..... 25 00
Winchester. Sab. Sch. First Cong. Ch., *for Mountain Work*..... 16 75
Worcester. Central Cong. Ch. (of which 7.84 *for Indian M.*)..... 219 27
Worcester. Sab. Sch. Union Ch., 50. *for Indian M.* and 25. *for Mountain Work*.... 75 00
Worcester. "A Friend."..... 5 00
Wood's Holl. ——..... 14 10

Hampden Benevolent Association, by Charles Marsh, Treas.:

Chicopee. First.....	4 00
Feeding Hills.	14 00
Holyoke. First.....	23 27
Holyoke. Second.....	56 09
Longmeadow. Gent's Benev. Soc.....	24 25
Springfield. South.....	51 01
Springfield. First.....	36 00
	208 62

Woman's Home Missionary Association, by Miss Sarah K. Burgess, Treas., *for Woman's Work:*

For Teachers' Salaries.....	440 00
Boston. Shawmut Ch., *for Williamsburg, Academy, Ky.*	25 00
Marlboro. Ladies' Aux., *for Fisk U*.....	25 00
Newton. Mr. Cobbs' S. S. Class, Eliot Ch., *for Indian Sch'p*.....	6 25
	496 25
	$7,061 82

ESTATES.

Holliston. Estate of Dea. George Batchelder, by John M. Batchelder, Executor.. 600 00
Sunderland. Estate of Henry J. Graves, by A. J. Fish, Executor..... 200 00
Townsend. Estate of Miss Caroline Wright, by J. M. Boutelle, to const. HERMAN W. HAYNES L. M..... 30 00
$7,891 82

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Winslow, Me. F. S. Garland, Case Books, for Raleigh, N. C.....
Boston, Mass. "Friends," Box Books, for Tougaloo U.....

RHODE ISLAND, $714.51.

Kingston. Cong. Ch..... 14 90
Peace Dale. Cong. Ch..... 18 74
Providence. Central Cong. Ch. (10 of which *for Talladega C.*)..... 630 00
Providence. Y. P. S. C. E. of North Cong. Ch., *for Grand View, Tenn*..... 10 67
Providence. Beneficent Cong. Ch., *for Indian M*..... 5 20
Slatersville. Cong. Ch. (of which 25 *for School, Orange Park, Fla.*)..... 35 00

CONNECTICUT, $3,060.46.

Bantam. Cornelia Bradley..... 10 00
Bozrah. First Cong. Ch., 11; Charles Baldwin, 20..... 31 00
Bristol. Cong. Ch..... 25 00
Canaan. Ladies of Missionary Soc., by Mrs. Chas. S. Adams, Treas., *for Conn. Ind'l Sch., Ga*..... 7 00
Centerbrook. Ladies of Cong. Ch., by Miss Minerva Norris, *for Conn. Ind'l Sch., Ga*..... 27 80
Cheshire. Sab. Sch. Cong. Ch., *for Indian M*..... 12 50
Chester. Cong. Ch..... 39 00
Deep River. Mrs. Dr. Bidwell, *for Jonesboro, Tenn*..... 2 00
East Canaan. Cong. Ch..... 4 39
East Hartford. Cong. Ch..... 100 00
Ellington. Cong. Ch..... 136 53
Falls Village. Cong. Ch..... 3 25
Franklin. Coug. Ch..... 8 00
Glastonbury. Y. P. S. C. E., Cong. Ch. *for Grand View, Tenn*..... 25 00
Goshen. Mrs. Moses Lyman..... 10 00
Griswold. First Cong. Ch., to const. DEA. ANDREW H. MEECH L. M..... 32 00
Guilford. First Cong. Ch., to const. MRS. ESTHER M. LEETE L. M..... 30 00
Hartford. Mrs. John W. Cooke, *for Tougaloo U*..... 10 00
Meriden. First Ch., 10; Saxton B. Little, 2, *for Tougaloo U*..... 12 00
Milton. Cong. Ch..... 8 50
New Britain. "Mission Helpers" by Miss S. M. Strong, *for Saluda, N. C.*..... 5 00
New London. Miss Mary G. Brainard and "Other Friends," 60; Mrs Lora E. Learned and Daughters, 17.50; Boys' and Girls' Missionary Soc. Second Cong. Ch., 10, *for Indian Sch'ps*..... 87 50
New London. First Ch. of Christ..... 52 82
Newington. Cong. Ch..... 55 00
Niantic. Cong. Ch..... 6 00

Northford. Cong. Ch..... 15 00
North Madison. Cong. Ch. and Soc..... 12 50
North Stonington. Sab. Sch. Cong. Ch... 19 00
Old Lyme. First Cong. Ch..... 55 25
Plymouth. First Cong. Ch..... 54 06
Poquonock. Cong. Ch..... 36 53
Putnam. Second Cong. Ch..... 10 60
Rockville. Union Cong. Ch..... 193 79
Saybrook. Lucy B. Ward and Friends, Box Books *for Library, Sherwood, Tenn.*.
Sherman. "Friends," *for Indian M.*..... 3 50
Simsbury. True Blue Card, by Miss Jennie Hubbard..... 5 00
South Glastonbury. Cong. Ch..... 5 32
Southport. ——..... 25 00
Stafford. Mrs. T. H. Thresher..... 5 30
Stamford. First Cong. Ch..... 26 65
Stanwich. Mrs. Chas. Brush..... 5 00
Stratford. Pkg. Books, etc., *for Tougaloo U.*.....
Terryville. Y. P. S. C. E., by Louise A. Griswold, Treas., *for Student Aid, Santee Indian Sch.*..... 17 50
Terryville. Sab. Sch. Cong. Ch., *for Indian Sch'p*..... 17 50
Terryville. Elizur Fenn..... 5 00
Thomaston. Cong. Ch..... 19 40
Torringford. "A Friend"..... 1 00
Vernon Centre. Cong. Ch..... 42 28
Washington. Cong. Ch., to const. Rev. H. B. Turner, Samuel Hollister, John G. Fenn and Miss Louise Van Ingen L.M's. 121 83
Westbrook. Cong. Ch. and Soc., (1 of which from Master Alexis A. Kelsey, *for Rosebud Indian M.*)..... 50 40
West Cheshire. Cong. Ch..... 11 25
Westville. Cong. Ch..... 17 13
Windsor. Miss Anna M. Sill, 32; Mission Circle, by Miss A. M. Sill, 16, *for Normal Inst., Grand View, Tenn.*..... 48 00
Windsor. Mrs. M. E. Pierson, 10; Y. P. S. C. E. of Cong. Ch., 8; Cong. Ch., 2; *for Sherwood, Tenn.*..... 20 00
Windsor. Y. P. S. C. E. of First Cong. Ch., *for School, Orange Park, Fla.*..... 10 50
Woodstock. First Cong. Ch. and Soc..... 41 80
———. ———*for Indian M., Hope Station*..... 75 00
Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., *for Woman's Work:*
Bridgeport. Ladies' H. M. Soc. of North Ch..... 50 00
Bridgeport. Ladies of South Cong. Ch..... 41 75
91 75

$1,797 83

ESTATES.

Farmington. Estate of Mrs. Adah D. Cook, by R. H. Gay, Executor..... 436 19
Thompson. Estate of Levi B. Mowry, by R. E. Holmes, Trustee..... 826 44

$3,060 46

NEW YORK, $1,198.99.

Amsterdam. Mrs. M. A. Bartlett..... 2 00
Big Hollow. Nelson Hitchcock..... 5 00
Brooklyn. Sab. Sch. Central Cong. Ch., *for Indian M.*..... 37 50
Brooklyn. "Give and Have Club," by Miss I. D. Blake, *for Sch'p Mountain Work*..... 5 00
Brooklyn. Mrs. Rev. George Hollis..... 5 00
Canandaigua. First Cong. Ch..... 10 49
Churchville. Mission Circle, *for Indian Sch'p*..... 18 00
East Bloomfield. Sab. Sch. of Cong. Ch.. 8 00
Franklin. S. G. Smith..... 5 00
Jamestown. W. D. Henry..... 5 00
Lisle. Cong. Ch..... 5 25
Madrid. L. C. M. S., by Mrs. A. L. Short, *for Jewett Memorial Hall, Grand View, Tenn.*..... 8 00
Millville. Cong. Ch., by Dea. Henry L'Hommedieu..... 7 15
Mount Vernon. B. B. Adams, Jr..... 5 00
New Haven. Sidney Shepard..... 100 00
New York. Sab. Sch. Broadway Tabernacle, *for Prophets' Chambers, Bible Sch., Fisk U.*..... 396 99
New York. S. T. Gordon, *for Student Aid, Mountain Work*..... 50 00
New York. Tremont. Trinity Cong. Ch. 50 00
Oxford. Cong. Ch..... 8 00
Poughkeepsie. First Cong. Ch..... 22 61
Port Leyden. Cong. Ch..... 3 00
Renssalaer Falls. Rev. R. C. Day..... 2 00
Rutland. First Cong. Ch..... 5 00
Syracuse. Plymouth Ch..... 15 00
Tarrytown. "A Friend."..... 50 00
Utica. Sarah H. Mudge, *for Woman's Work*..... 5 00
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treasurer, *for Woman's Work:*
Jamestown. Ladies' Aux..... 25 00

$858 99

ESTATE.

Sherburne. Estate of A. B. DeForest, by C. A. Fuller, Ex..... 340 00

$1,198 99

NEW JERSEY, $2,062.85.

Bound Brook. Ladies' Miss'y Soc., 20: Children's Miss'y Soc., 5; "Friends," 5, by Mrs. E. W. Smalley, *for Student Aid, Sherwood, Tenn.*..... 30 00
Newark. Loyal Circle of King's Daughters, by Kate L. Hamilton..... 2 00
Montclair. Mrs. Mills..... 5 00
Woodbridge. Cong. Ch..... 25 85

$62 85

ESTATE.

Englewood. Estate of Rev. George B. Cheever, D.D., Elizabeth B. C. Washburn, Executrix, by Rev. Henry T. Cheever, Atty..... 2,000 00

$2,062 85

PENNSYLVANIA, $7.00.

Clark. S. P. Stewart..... 2 00
Ridgway. Young Peoples' Bible Class, by Minnie J. Kline, *for Oaks, N. C.*..... 5 00

OHIO, $630.06.

Bellevue. S. W. Boise..... 30 00
Bryan. S. E. Blakeslee..... 5 00
Claridon. Cong. Ch., 32.20; Sab. Sch. Cong. Ch. (10 of which bal. to const. Emory W. Ensign L. M.) 20..... 52 20
Columbus. Eastwood Cong. Ch., *for Indian M.*, to const. Mrs. Jennie G. Lamb, Mrs. R. S. Lindsay and C. H. Houseman L. M.'s..... 95 92
Lenox. Cong. Ch..... 8 00
Oberlin. Second Cong. Ch., (6.70 of which *for Jewett Memorial Fund*)..... 47 48
Oberlin. First Cong. Ch., 45; Mrs. Eliza B. Clark, 5..... 50 00
Rockport. Cong. Ch..... 17 00
Steubenville. Cong. Ch..... 10 00
Toledo. Washington St. Cong. Ch., 25.85; First Cong. Ch., 25..... 50 85
Unionville. Cong. Ch..... 5 61
Ohio Woman's Home Missionary Union, by Mrs. F. L. Fairchild, Treas., *for Woman's Work:*
Burton. L.M.S..... 20 00

Claridon. W. M. S., *for General Work*	5 00	
Columbus. Eastwood Ch., Mrs. P. A. Crafts	110 00	
Columbus. Mrs. P. L. Alcott.	25 00	
Columbus. Mrs. E. T. Bronson	5 00	
Conneaut. Mission Band, "Thank Offering."	3 00	
Garrettsville. W. M. S	10 00	
Jefferson. L. M. S., *for Sch'p. Atlanta U*	5 00	
Medina. W. M. S., Cong. Ch.	10 00	
Oberlin. Second Cong. Ch., Ladies' Soc	60 00	
Toledo. Washington St., Cong. Ch., Willing Workers	5 00	
		258 00

ILLINOIS, $2,476.26.

Amboy. Cong. Ch., to const. CORYDON S. MILLER L. M		40 00
Buda. Cong. Ch., to const. REV. J. W. FOX and MRS. S. C. FOX L. M.'s		115 97
Chenoa. Miss Minnie Arnold, *for Jonesboro, Tenn*		3 45
Chicago. Willard Av. Cong. Ch., 23.10; Prof. Fridolf Risberg, 5; Willard Av. Ch., "Coral Workers," 5; Leavitt St. Cong. Ch., 2.62		35 72
Elmwood. Cong. Ch		15 62
Farm Ridge. Miss B. U. Hiester and Sister		13 00
Joliet. Mrs. M. T. Murray		5 00
Morgan Park. Mrs. Marion Thomson, *for Student Aid, Talladega C*		30 00
Normal. MRS. P. E. LEACH, bal. to const. herself L. M		20 00
Paxton. Cong. Ch		50 00
Payson. J. K. Scarborough, to const. REV. GEO. W. REED, REV. JAMES F. CROSS and REV. CHARLES L. HALL L. M's.		100 00
Princeville. "Illinois."		5 00
Roscoe. Mrs. A. A. Tuttle		5 00
Toulon. Cong. Ch., to const. CHARLES M. SWANK L. M		32 50
Woodburn. Dea. A. L. Sturges		5 00
		$476 26

ESTATE.

Geneseo. Estate of Mrs. Amy Theresa Nourse, by S. T. Hume and Geo. Wilson, Executors		2,000 00
		$2,476.26

WISCONSIN, $1,885.32.

Brandon. Cong. Ch., *for Straight U*		17 35
Bristol and Paris. Cong. Ch		25 00
Centralia. Cong. Ch., by Rev. A. L. Lyman		85
Cooksville. Edward Gilley		5 00
Madison. First Cong. Ch		10 97
River Falls. First Cong. Ch		31 90
Springvale. Cong. Ch., *for Library, Straight U*		11 80
West Salem. Mrs. Anson Clark, Bbl. C., *for Sherwood, Tenn*		
		$102 87

ESTATES.

Ripon. Estate of Mrs. Ellen E. Wolcott, by Geo. L. Field, Executor		500 00
Waukesha. Estate of John Austin, by W. D. Bacon, Ex., 1,300, less 17.55		1,282.45
		$1,885 32

MICHIGAN, $202.64.

Almont. Cong. Ch		21 50
Ann Arbor. First Cong. Ch		33 75
Cheboygan. Sab. Sch. of Cong. Ch., *for Freedmen and Indians*		2 00
Clinton. Cong. Ch		15 00
Columbus. Cong. Ch		7 00
Detroit. Sab. Sch. Woodward Av. Cong. Ch		25 00
Homer. Mrs. C. C. Evarts		5 00
Kalkaska. First Cong. Ch		1 77
Lansing. Plymouth Cong. Ch		6 20
Manistee. First Cong. Ch		13 41
Michigan Center. Cong. Ch		2 71
Saint Clair. Franklin Moore, *for Fisk U.*		6 00
Saint Joseph. Cong. Ch., to const. MISS KATE E. SHERWOOD L. M		30 00
Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas., *for Woman's Work:*		
Calumet. W. M. S	20 00	
Greenville. W. H. M. S	8 30	
Highland Station. W. H. M. S	5 00	
		33 30

IOWA, $474.79.

Charles City. Y. P. S. C. E., *for Selma, Ala*		3 00
Davenport. Cong. Ch., to const. C. H. KENT and MRS. FRANCES M. BEMIS L. M.'s		67 50
Denmark. Cong. Ch		20 00
Des Moines. Sab. Sch. Class by Mrs. A. Y. Rawson, *for Student Aid, Santee Indian Sch*		25 00
Mount Pleasant. Sab. Sch. First Cong. Ch		1 36
Sherrill's Mound. German Cong. Ch		3 00
Washburn. N. T. Doxey, *for Student Aid, Cumberland Gap, Tenn*		3 00
Iowa Woman's Home Missionary Union, *for Woman's Work:*		
Cherokee. Y. P. S. C. E	10 00	
Fairfield. L. M. S	3 00	
Garden Prairie. L. B. S	10 00	
Harlan. L. M. S	1 23	
Keokuk. W. M. S	15 00	
Magnolia. W. H. M. U	1 75	
McGregor. W. M. S	8 50	
Pleasant Prairie	2 45	
		51 93
		174 79

ESTATE.

Cedar Falls. Estate of Harriet T. Judd, by Nelson Hitchcock, Ex., *for Talladega, C*		300 00
		$474 79

MINNESOTA, $144.14.

Elgin. Cong. Ch., by Rev. A. L. Lyman		5 00
Glyndon. Cong. Ch. and Sab. Sch		2 11
Minneapolis. Lyndale Cong. Ch., 20; Union Cong. Ch., 13		33 00
Minneapolis. Vine Cong. Ch., Bbl. Books, etc., *for Sherwood, Tenn*		
Morris. Cong. Ch		12 17
Plainview. Cong. Ch		16 22
Rochester. Cong. Ch		40 64
Saint James. G. C. Canfield		5 00
Minnesota Woman's Home Missionary Union, by Mrs. M. W. Skinner, Treasurer, *for Woman's Work:*		
Owatonna. "Birthday Gift," *for Student Aid, Lincoln Academy*, and to const. MRS. C. N. MCLAUGHLIN L. M		30 00

MISSOURI, $181.13.

Clyde. Cong. Ch..... 32 00
Laclede. Clara Seward..... 2 00
Kansas City. First Cong. Ch..... 72 38
Saint Joseph. Tabernacle Cong. Ch..... 43 75
Woman's Home Missionary Union of Missouri, by Mrs. A. E. Cook, Treas., *for Woman's Work:*
Saint Louis. Pilgrim Ch., L. M. A..... 25 00
Saint Louis. First Ch., L. H. M. S..... 6 00
31 00

KANSAS, $56.54.

Council Grove. Cong. Ch..... 8 38
Leona. Cong. Ch..... 2 46
Manhattan. "A Friend"..... 15 00
Meriden. Mrs. Jared Rutty..... 10 00
Plevna. Cong. Ch..... 2 30
Woman's Home Missionary Society of Kansas, by Mrs. J. G. Dougherty, Treas.
Douglass..... 2 40
Garnett..... 5 00
Kinsley..... 1 00
Maple Hill. "Willing Workers."..... 5 00
Topeka. North Ch..... 5 00
18 40

NORTH DAKOTA, $10.00.

Woman's Home Missionary Society of North Dakota, by Mrs. Mary M. Fisher, Treas., *for Woman's Work:*
Buxton. Ladies' M. Soc..... 10 00

SOUTH DAKOTA, $67.20.

———. German Association..... 5 00
Elk Point. Cong. Ch..... 8 00
South Dakota Woman's Home Missionary Union, by Miss A. A. Noble, Treas., *for Woman's Work:*
Alexandria. W. M. S..... 3 00
Bethel. W. M. S..... 3 75
Chamberlain. W. M. S..... 5 00
Clark. W. M. S..... 2 00
Faulkton. W. M. S..... 2 50
Huron. W. M. S..... 12 00
Plankinton. W. M. S., 2; Y. P. M Circle, 1; "Willing Hearts," 50c..... 3 50
Redfield. W. M. S..... 2 30
Sioux Falls. W. M. S..... 5 00
Sioux Falls. King's Daughters..... 3 14
Yankton. W. M. S..... 7 25
Yankton. Y. P. Mission Band..... 4 76
54 20

NEBRASKA, $53.25.

Arborville. Cong. Ch..... 10 00
Princeton. German Cong. Ch..... 2 75
———, "A Friend," to const. EDMUND D. CRESSMAN L. M..... 30 00
Woman's Home Missionary Union of Nebraska, by Mrs. D. B. Perry, Treas., *for Woman's Work:*
Camp Creek..... 3 75
Carlton Neck..... 25
Crete. Mrs. D. I. Jones..... 3 00
York..... 1 00
Waverley..... 2 50
10 50

COLORADO, $15.25.

Boulder. First Cong. Ch..... 12 00
Woman's Home Missionary Union of Colorado, by Mrs. S. A. Sawyer, Treas., *for Woman's Work:*
Highland Lake. Ladies' M. Soc..... 2 05
Highland Lake. Y. P. S. C. E..... 1 20
3 25

CALIFORNIA, $278.90.

Douglas Flat. Cong. Ch..... 2 00
Los Angeles. Rev. O. D. Crawford..... 3 00
Lugonia. C. H. LATHROP, to const. himself L. M..... 30 00
Oakland. First Cong. Ch..... 90 80
Ontario. Cong. Ch. (30 of which to const. MRS. JOSEPH WADDINGHAM L. M)..... 79 00
Petaluma. Cong. Ch..... 15 80
San Francisco. Third Cong. Ch..... 58 30

OREGON, $6.50.

Ashland. Cong. Ch..... 6 50

WASHINGTON, $22.00.

Anacortes. W. J. Hagadorn..... 20 00
Pendleton. Miss A. I. Stewart..... 2 00

TENNESSEE, $23.67.

Deer Lodge. Cong. Ch..... 5 42
Nashville. Fisk University. Sab. Sch. 10; and Missionary Soc. 5, *for Indian M., Mountain Work* and *Student Aid, Fisk U.* 15 00
Nashville. Jackson St. Cong. Ch..... 3 25

ALABAMA, $6 29.

Talladega. Cong. Ch..... 6 29

GEORGIA, $1.50.

Woodville. Pilgrim Ch., 55c.; Pilgrim Givers, 69c.; "J. H. H. S" 26c..... 1 50

TEXAS, $1.50.

Dallas. Cong. Ch..... 1 50

CANADA, $2.00.

Montreal. Mrs. Amelia Rowe..... 2 00

CHINA, $36.00.

Pang Chuang, Misses G. and G. Wyckoff 6 00
Tai-ku. Shansi Mission, Mr. and Mrs. D. H. Clapp..... 30 00

Donations..... $14,096 41
Estates..... 8,515 08
$22,611 49

TUITION, $659.02

Lexington, Ky. Tuition..... 167 20
Williamsburg, Ky, Tuition..... 51 25
Grand View, Tenn. Tuition..... 19 12
Harriman, Tenn. Tuition..... 12 20
Jellico, Tenn. Tuition..... 27 25
Nashville, Tenn. Tuition..... 84 78
Atlanta, Ga., Storrs Sch. Tuition 146 27
Marion, Ala. Tuition..... 31 90
Talladega, Ala. Tuition..... 75 05
New Orleans, La. Tuition..... 44 00
659 02

Total for October..... $23,270 51

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